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THE

WESTERN UNITARIAN CONFERENCE

FIFTH ANNUAL NUMBER

OF

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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Herewith we offer our readers our fifth annual Western Conference number. The reports and proceedings of our Cleveland meeting so fill our columns as to render it impossible to find room for editorial comment. We trust that our readers will not deem this number unimportant or uninteresting. Read, lend, and then recall and preserve it. One thing more we ask in this connection: If you find your spirit in accord with the organizations whose activities are herein recorded, LEND A HAND!

NOTES.

Only six Unitarian societies belonging to the Western Unitarian Conference reported any back indebtedness on the first of April.

Western Unitarianism has increased its working force 25 per cent. within the last year.

In our next we will publish extracts from one of the most interesting missionary stories we know of.

Fifty-three thousand eight hundred and thirty-six dollars worth of mortgages were destroyed by ten Unitarian societies last year.

Twenty-eight ladies' societies connected with the Western Unitarian Churches raised and expended for the cause, last year, $7,513.38.

The Western Unitarian Sunday School Society went to Cleveland in a somewhat sorry mood for want of $500. It returned happy with the want supplied.

Mr. Forbush's "Story of Western Unitarianism," and several other papers read at the Cleveland Conference, will be printed in forthcoming issues of UNITY. We wish we had space to print them all; or, better still, we wish that all of our readers could have heard them emphasized and interpreted by the writers' own voices.

By a careful estimate it is found that the less than eighty societies which constitute the Western Unitarian Conference have raised about $170,000 for the cause during the last year, or an average of upward $2,000 a society. Add to this the $18,425 sent West by the A. U. A., we have about $188,000 of Unitarian money invested in the cause. Unquestionably a much larger sum than was ever before contributed to this interest.

A correspondent informs us that years before Theodore Parker moved from West Roxbury to Boston, Chas. F. Barnard had vases of flowers every Sunday upon his pulpit at the Warren Street Chapel. We are glad to record this information, as it makes our note in last issue still more emphatic. According to this, flowers were first called in where the gospel was to be *exemplified*

rather than to be *defined*. The Warren Street Chapel is devoted to missionary helpfulness, rather than theological disputations.

Apropos of our recent editorials on Religious Phraseology, we are inclined to give a passing notice of the last Easter programme of a certain Unitarian church in New England, in which many people have special reason to be interested. But for the imprint of the first page we should never have suspected its source in any other than an Orthodox church of a somewhat conservative type. The copious borrowing from the Book of Common Prayer is matter of individual taste; it supplies at least a noble English, and the retained ascriptions at the close of the several prayers may by some be regarded as purely a question of literary form, though to us the phraseology of prayer has always seemed to demand sincerity of meaning above all things else. But the features of the programme that seem thoroughly open to criticism occur in the selected songs. Here we are presented with the whole "scheme of salvation," together with all the materialistic associations of the bodily resurrection and the empty tomb. These lines are from one of the songs only:

> "Jesus Christ is risen to-day,
> Our triumphant holiday,
> Who did once upon the cross
> Suffer to redeem our loss.
> * * * * *
> "Who endured the cross and grave
> Sinners to redeem and save;
> But the pains which he endured
> Our salvation hath procured."

We have no disposition to dictate an order of service for any brother minister or his congregation; but the above lines seem to us far more "memorial" of Calvin than of Channing. We give this passing notice not in captious or unfriendly criticism, but in the interest of more clearness and care in our religious phraseology. We believe that with the mass of the people to-day one great stronghold of the creeds fast becoming outgrown lies in the old and familiar phraseology. That phraseology cradled those creeds; it has been their vesture; and in our indiscriminate and easy-going use of it we play into their hands every time. The newer thought, in proportion as it rises to earnestness and sincerity, will not want for words that shall fitly phrase it. Did not Jesus say something about putting the new wine into the new skins?

In connection with the varied comments of the denominational press regarding Dr. Newman Smyth's appointment to the Andover professorship, the whole matter of binding religious educational endowments by the limitations of contemporaneous thought and belief comes before us in a strong and suggestive light. There is something curious, and in some respects painful, in these efforts of a more liberal Orthodoxy to show, not what the donors really meant by the conditions imposed upon their bequests, but what their words can, by stretching, be made possibly to mean in answer to the necessities of to-day. We believe that this whole process is belittling to ministerial manhood, and corrupting of the finer sense of truth and its demands upon people in things secular. The church, and certainly its training-schools, if it is to teach the sinfulness of falsehood and equivocation, must, no less than Cæsar's wife, be "above suspicion." It may be the fact, as we have seen it pleaded, that to fill the vacant chair in question, and honestly and fully subscribe to the required conditions, would be beyond the ability of any man of sufficient mind to occupy the place; that, in short, "recourse would have to be had to some ancient cemetery." We doubt if this last resort would accomplish the purpose, for we trust that beyond the veil, as on this hither side, the process of education is going on. But if the subscription cannot be given honestly, and without such mental reservations as make the act a farce, if not a virtual falsehood, we think it would be better to relinquish the foundation, even if there "will be one vacant chair." The chair empty, under such circumstances, will teach more of morality than when filled. We have great respect for Dr. Smyth, for his scholarship and his spirit, and we have read his books with interest. It is this that makes us hope he will not stoop to enter a door that has been purposely made too low for him to walk in upright. Such a refusal on his part would have a wholesome moral influence, and be the most effective sermon on honesty in the pulpit and the pews that he ever preached. But the whole discussion suggests in a forcible way the mistake and unwisdom of limiting great educational endowments, to run long after their donors are dead, by the phases of thought and belief that were current in the lifetime of those donors. If a man has money to give, let him specify the line of its purpose, but not draw the limit in its path beyond which none in the future shall go.

THE CHILDREN'S DAY.

As far as our present knowledge goes, the attempt to introduce "Flower Sunday" as a regular religious festival, making of it a "Children's Day" in the calendar of the Church, was first made by some of our Liberal Churches in the West. The first printed programme for such, that we know of, was published seven years ago this spring. Since that time the observance of this day has become almost universal among the Unitarian parishes of the West. As Mr. Gannett has shown in his recent

article on "Sacraments and Festivals," in these columns, it has become one of the four special days in our church year, sharing with Christmas, Easter, and Fruit Sunday the sacramental sanctities of our church year. Since its introduction by the Liberal churches, some Episcopal bishops have requested its observance in their respective dioceses. Of its spread in the Methodist church, a recent issue of the *Northwestern Christian Advocate* says: "It is interesting to know that Children's Day is on its march round the world, and that this year it will not only be observed throughout the United States, but also in Germany, Switzerland, Scandinavia, and India, as well as probably in Italy, South America, Mexico, China and Japan." Among our Western churches the growth of this festival has been characterized by a great fertility in regard to the use of flowers and the exercises used. Very many of our churches have grown into the habit of printing special programmes from year to year; but, as we have frequently urged in these columns concerning Easter and Christmas, the thing most to be desired is not *a* Service but *the* Service of Flowers The true sacramental significance of flowers and babes in the church cannot be realized by *an* occasion but by *the* occasion. What we want is not a special order of service differing from year to year, but an order of service that will be repeated from year to year, accumulating a wealth of religious meaning as it becomes laden with tender associations from year to year. Mr. Blake, of Quincy, who has done so much towards laying the foundation of a rational liturgy in our midst, has just given us one more contribution in this direction in "The Flower Service" prepared by him and just published by the Western Uniarian Sunday School Society. It forms an eight-page pamphlet, and contains noble readings interspersed with anthems, chorals and songs; also a form for christening, in which the children take part, which may be used or omitted, as the pastor may choose. We expect that this, like all of Mr. Blake's work, will grow with use. We predict that it will be more appreciated and enjoyed the third year than the first, and on the fifth year it will be more valued than on the third. It is Mr. Blake's plan, and our hope, that in subsequent years this service will be *improved* but not *replaced*. Let the stilted sentences and the unworthy music, if such there be, be dropped in favor of nobler phrases and sweeter strains; but let the truly noble elements in this service be rehearsed from year to year, until they are fairly in the hearts of the children, so that they may know them *by heart* even unto the oldest day they live. Then on their death beds will they repeat the request of the dying Scotch philosopher, "Sing to me that bairn's song."

In this connection we venture to make one new suggestion. If we would make this Flower Sunday truly a sacramental occasion we must give to it the consecration of sacrifice. Why not make it still more the children's day by inviting all who partake in it to contribute to that work that seeks to help the children. Let the money offerings of that day in our Western churches be set apart to the interest of the Western Unitarian Sunday School Society. The work and needs of this society are set forth in this number of UNITY. Why is not Flower Sunday the best Sunday in all the year to present its claims to our churches and Sunday Schools. Is not that a good time to solicit life and annual memberships among parents and teachers, and let the offerings that fall into the basket on that day be forwarded to the treasurer of this society. We earnestly commend this suggestion to the consideration of pastors, superintendents and Sunday school teachers.

THE CLEVELAND-MEADVILLE CORRESPONDENCE.

Elsewhere we lay before our readers a statement of the facts in relation to the recently proposed removal of the Meadville Theological School to Cleveland, O., and the munificent offer of J. H. Wade, Esq., of that city. We have been interested in the negotiations that were going on, but have refrained hitherto from all comment in our columns, out of deference to the known wishes of the parties having them in charge. We are glad that there is no longer occasion for silence, but that the friends of Meadville and of theological education in the West can now know what they have before received only indirect and very imperfect reports of.

As will be seen by the correspondence given on another page, the resident Trustees of Meadville, with whom the final decision lay, have declined Mr. Wade's offer in declining to take any steps looking towards a removal of the school from that town. As to their high sense of fidelity to the trusts in their keeping, there will be, and there can be, no question. They are persons long connected with the school, and who have given abundant proof of their interest in it and in the larger cause which it was founded to serve. It was, as we can easily understand, a trying and difficult duty to decide either way in a matter of so much weight and import. There were strong and even sacred associations with the past, as well as possibly greatened hopes for the future. There was a present certainty, however limited and shut in, as against what seemed to them the uncertainties involved in a change so great as that to be considered. As to their high sense of fidelity in their final decision, we say, there will be no question. But as to the wisdom of that decision there is room for dissent, and such dissent, we apprehend, is likely to be wide-spread. When, some years

ago, the project of removing the school to Chicago was discussed, and by several representative men of our fellowship encouraged, we think the Trustees were wise in not acceding to it. But the case was in no wise similar to the present one. No inducement was held out then, other than the fact that Chicago was a large and growing center of population. No increased endowment, if we remember rightly, was offered, not even to make up the sacrifice of the present buildings in Meadville. In the present instance a round quarter of a million is held out, together with one of the choicest and most eligible sites in the city of Cleveland; for though this last was not fully set down in Mr. Wade's proposition, it was felt by those in consultation with him that he fully purposed to give it. For some years the Meadville school has been asking of the denomination at large an increase of endowment, which indeed it sorely needs. Its excellent professors are too few, and greatly overworked. Of the list of seven, only three are resident; and of these three, only two are full paid, and give their whole attention and time to instruction in the school. With the growing demands upon the liberal pulpit, such an equipment becomes more and more inadequate with every year, however it may have served in the past. With such needs, and such an offer as was made in Mr. Wade's proposition, it would seem as if the long-waited-for way to larger growth and usefulness had been providentially opened. Nor do we feel that there was involved any breach of trust in respect of the original purposes of the endowments at Meadville, though this is something, of course, which the Trustees were to decide for themselves, and not others for them; for the way was opened to appropriate said endowments to such special departments and on such conditions as first bound them. It was only insisted, as we understand, that any conditions originally attaching to such endowments should apply to them alone in the new institution, and not to all other moneys that might now, or hereafter, be given.

Again, as between the two cities of Meadville and Cleveland, if choice were now to be made *de novo* in establishing a theological school, it seems to us there could be no hesitation as to the relative advantages of the two places. Meadville is to one side and off the great highways of travel. In the census of 1880 it is given a population of 8,860, as against 7,103 in the census of 1870; not a great increase, or indicative of rapid growth in the years to come. Cleveland is on one of the great main lines of travel across the country, and had a population of 160,146 by the census of 1880, which has since increased to 185,000. Moreover, it is destined to be one of the leading educational centers in the country. The Western Reserve College has lately been transferred from Hudson, O., to Cleveland, with an additional endowment of a half million, the gift of Mr. Amasa Stone, one of Cleveland's millionaires. Buildings are now in process of erection. The late Leonard Case left a foundation of a million and a quarter for the School of Applied Science, which bears his name. This is to share the forty acres of ground, already secured, with the College, and directly opposite lies the ground purposed by Mr. Wade for the proposed Theological School. The College is destined soon to grow into a University. Already a medical department has been added, and we learn that steps are now taking in Cleveland to found a law department. In the city directory there is a list of over one hundred and fifty churches and religious societies, together with a growing public library, and the excellent Case Library well endowed. Here surely would seem to be a field for influence, among the population and amidst the younger minds of both sexes that will gather to this University town in coming years, such as few other cities in the whole country can furnish. What Cambridge and New Haven have been to New England, Cleveland may yet be to the growing population of Ohio and adjoining States, especially to the West. Whatever advantages for study may inhere in a quiet and retired town, we believe they are vastly outweighed by the varied advantages and opportunities which a large city gathers about it. Thought is brought into more varied contact; is less provincial and more cosmopolitan. It feels more the currents of the great common life.

But whatever disappointment may be felt by those who have been personally active and interested in this possible enlargement of our Western Theological School, and whatever regret may be felt by others, as it becomes more widely known, we would like to urge upon Mr. Wade the fact that the action of the Meadville Trustees does not for him close the door to the possibility of carrying out his large and noble plan. In that plan he has had the warm personal support of some of our leading Unitarian ministers. In his correspondence with them, and in personal interviews, he has had proof of their sympathy and readiness to co-operate with him. We sincerely trust he will yet carry out his purpose. It is too grand a one to be lightly given up, too much needed by the interests of higher religious thought among us to-day. Such an institution as he has contemplated would be in the line of our Unitarian and other liberal churches, and would have a shaping influence upon the future of religious thought throughout this growing West; and we feel sure that in his undertaking he would rally to himself in hearty sympathy and co-operation the large majority of our churches, East and West, both ministers and laity. It would be, as the late Dr. Bellows said (would he were yet here among us!) "the

boldest and greatest stroke for the promotion of rational religion in the West which I can imagine." If conducted in a thoroughly broad and undenominational spirit, it would enlist the interest and patronage of that growing class in all communions who are asking for larger and nobler interpretations of religious doctrine and duty to-day. The possibilities before such an institution are incalculable. Mr. Wade has entered into this matter with great personal interest. He has really given his heart to it. It is the purpose which, of all purposes, we believe to lie nearest his heart, and for whose successful accomplishment he would like best to give, and give largely, of his very ample wealth. We hope, and we believe, that he will yet carry out what he has so wisely conceived, and to this end we feel safe in pledging him a large measure of interest and support among our Unitarian and other liberal churches.

Contributed Articles.

ROCK OF HOPE.

ELLA A. GILES.

Inquirer, be thou careful lest
In thy desire for stronger test
Of immortality, thou fall
Upon some dangerous chemical,
Which, when thou thinkst not, shall turn
Thy hopes to fears, or slowly burn
Thy heart's old faith until remain
But skeptic doubts. O, do not stain
With sneers the marble of thy youth,
But keep it white with trust in truth
Thou canst not prove; with caution wise
Approach thy being's mysteries.
Be free to speak, be free to think,
But ever see the athiest's brink,
On which with dread the earnest soul
Stands poised. O, lose not thy control
Of powers divine, but scan the sky's
Remotest bound; lift thou thine eyes
As high as heaven and gaze afar;
With eager spirit search the star,
So thou dost constant keep in mind
The law of gravity. The wind
Of sudden doubt may harshly blow
And plunge thee into depths below
Of unbelief, from which in vain
Thou'lt try to grasp thy faith again.
But never canst thou thus be moved
If on the rock of Hope, ungrooved
By time's great floods, thou'lt fix thy feet.
The storms of life may rudely beat
About thy soul. Thou canst endure
If on this rock thou'lt stand secure.

Madison, Wis.

A FALSE AND TRUE BROAD CHURCHISM.

A platform address before the Cleveland Unitarian Conference.

EDWIN D. MEAD.

I suppose that the reason why Mr. Hosmer has asked me to a place on this platform is because I am not a clergyman and was never called a Unitarian. Not that there is any virtue in that,—so at least one feels here, though one does not always feel it in reading the lives of Emerson and Parker. This Conference does not seem to stand for the Unitarian Church, limited, which Emerson found so "pale," and in which Carlyle found "no good, nor harm either," but for the true Church Universal, with free and alike honorable place for right wing, left wing and center. I suppose I should have been a Unitarian in good and regular standing long ago, if I had not, at the very impressionable age, fallen in with a certain book and two very pungent and fructifying phrases. The book was Robertson's Sermons, and the phrases were "Church Idea" and "The Episcopate the key-stone of governmental unity;" and when a man of liberal theology and the socialistic tendency, dreaming of the Christian commonwealth, gets struck in the vulnerable place by the "Church Idea" and "Apostolic Succession," and becomes a High Broad Churchman, he is committed to a long chase, and may count himself very lucky if he gets to self-consciousness sometime. If he does come to self-consciousness, I am quite sure he never regrets his chapter of Broad Churchism, for it has made it forever impossible for him to read the motives of men in the religious world in the unjust and disproportionate way in which they often seem to him to be read—to the great hindrance of mutual appreciation and of all religious interests—by so many in the liberal camp. He has been taught once for all that the difference between Unitarianism and Orthodoxy is *not* the difference between the struggle for holiness and the search for happiness; that the difference between Edwards and Channing is *not* the difference between expediency and right; and that the difference between Phillips Brooks and Everett Hale is *not* the difference between human desire and divine obligation. He finds himself wishing full often, indeed, with Emerson, for a little of the stout Calvinism of the last generation, in place of the paleness and good taste of much Boston Unitarianism; and he knows very well that the word *hypocrisy* is not that universal solvent which so many of the adepts at the short and easy method seem to think it. That does seem to me a great lesson to have learned—the lesson that men are, to a very praiseworthy extent, honest and earnest in these life and death things in the world, and not playing fast and loose; that when they hesitate to openly espouse this and that which we count truth, and which they may count truth, too, it is because they fear that some high interest is thereby neglected, which may not appear to us in the same proportion which it does to them; that some horse of the dozen which we have to ride abreast in the pursuit of truth has been left lagging behind by us, or another shot too far ahead, threatening disaster to the team. I thank Broad Churchism,—while it has taught me how much of compromise and lack of courage there is in the religious world, and that it is one of the chief-

est duties of liberal and rational men to wage bold and constant war upon this corrupting spirit—for teaching me also, and chiefly, often by sad and mortifying experiences, that where a large and small construction of men's methods in this or that religious word or work are alike possible, it is infinitely safer to adopt the larger one; that where good and bad are mixed, the proportion of the good is apt to be infinitely greater than our hot polemics would hurry us to insinuate; and that altogether the only practical, or proper, or possible method of deep reform is that of patient and painstaking education, and not of vituperation or depreciation. "Always put the best interpretation on a tenet," Emerson said, in his last religious charge.

I notice men put out of the orthodox churches for preaching against the creed to which they have made vows, and which they have been chosen to expound, and I find the liberal pulpit and the liberal newspaper helping them to play the martyr. I do not look upon them as martyrs. I do not see much chance for martyrdom these days. This world is very wide, and I doubt much whether a man is often put out of the church who ought not, in common honesty, to have gone out long before, of his own accord. To call him a martyr is to say that orthodoxy has no right to its creed, or that orthodoxy is hypocrisy, and ought to let its people sign the creed without believing it—which is vicious.

I notice that President Seelye, of Amherst, is much abused for keeping Newman Smyth out of Andover,—for it is President Seelye who has done it. It seems to me that President Seelye was placed in his position for just this purpose, and that he is the one man who has acted squarely in this whole bad business; for I assume that he believes this Andover creed, as he says he does, and as the Andover men who have signed it all ought to do, if they do not. President Seelye's report seems to me admirable in both its parts. He certifies Dr. Smyth's orthodoxy, and he pronounces him unfit to teach theology. Dr. Smyth had written a book about the Bible and miracle and the hereafter and the other questions. Of the hereafter he said, "All the analogies of experience compel us to believe that disciplinary processes of life must be continued after death, and in this intermediate period room will be found for the play of those forces of moral development whose working we observe in the present life." In similar spirit he wrote of revelation and the rest. Dr. Seelye examined him by the Andover creed, and Dr. Smyth was astonished at his hearty accord with it. "I believe," says this creed, "that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone forever and ever." "I understand," said President Seelye, "that when you say eternal hope, you mean everlasting damnation?" "I do." "And when you say disciplinary processes, you mean fire and brimstone?" "I do." "Well, then, I am compelled to say, as a gentleman, that your orthodoxy is sound, but as one of the Andover visitors, to say that you are unfit to teach theology, for your flowery language might mislead some of the weak-minded boys." This seems to me, I say, admirable;—and it seems to me that if the liberal public would hold Andover to what it professes in the same honest way that President Seelye does, the prospects of speedy and wholesome reform would be far greater than if the professors are encouraged to believe that their professions do not signify. Once teach them that they must be measured by their creeds and held to what they say, and this corrupting Broad Churchism will die much faster. For Broad Churchism is not something peculiar to England and to churches which have bishops. It is the attempt anywhere to put the new wine in old bottles; and this Andover affair is the latest American exhibition of it on a large scale.

Instead of this Broad Churchism based on compliance, compromise and conflict, the world wants a Broad Churchism based on "freedom, fellowship and character." You have a knack for good phrases out here. And indeed I must say, in great soberness, that I know of no movement in the interests of the true Broad Church so important as the movement represented by this Western Conference. One of you said, the day before yesterday: "We care more for sincere fellow spirit than for doctrinal ideas. We welcome all who wish to do battle for God and truth. We care not whether they accept our doctrine and wear our strait-jacket." This seems to me a true, ringing key-note. And I believe that it is safe, always and everywhere safe, that those who do not really wish to do battle for God and truth will never respond to the call; or that if they do, they will fall away at the proper point by that law whereby everything gravitates to its own place.

One thing at least is certain:—this is the only course now open to Unitarianism, if it expects to continue as a significant and real force in the religious world. The other course—that of a Unitarian orthodoxy—has been tried, and it is as mortifying a chapter as was ever written, for it cost the church Emerson and Theodore Parker. I suppose there is no reading much unpleasanter for some Unitarians in these days than the records of the time of the Harvard Address of 1838. Sound Unitarianism hastened to repudiate that address as "the lucubrations of an individual who had no connection whatever with the Divinity School." "These notions," said the *Christian Examiner*, "so far as they are intelligible, are utterly distasteful to the instructors of the school, and to Unitarian ministers generally, by whom they are esteemed to be neither good divinity nor good sense." "I look with anxiety and no little sorrow," wrote Henry Ware to Emerson, "to the course which your mind has been taking;" and Andrews Norton gave an address to the Divinity School upon the latest form of infidelity. But there was an *unsound* Unitarian—who would, very likely, have been put out of the church, like Parker, if he had lived ten years longer than he did—who told Mr. Ware and Mr. Norton that they were "fighting a shadow," and that Emerson's God was "*living* and not *dead*." This was Dr. Channing. He could see no difference between Emerson's address and his own sermon at the dedication of the school. Emerson himself simply said: "Let the single man plant himself on his instincts, and the great world will come round to him"—and wrote his book and lived his life. And when I read of the funeral at Concord, and here, this morning, with a true Quaker in the pulpit, speaking of the inner light, not preaching *at* this Unitarian Conference, but simply, as it seemed to me, voicing what was in the heart of every man, I said, "What hath God wrought!"

When they buried Parker in the little Protestant cemetery at Florence, where, a year later, Arthur Clough and Mrs. Browning were to be laid beside him, they only read the Beatitudes over his grave. This and the solemn thoughts of the mourners made all the service. And when the funeral was held in the Music Hall, no Unitarian minister spoke there—but Charles Ellis, and Wendell Phillips, and Emerson. Not that many Unitarian ministers would not willingly have taken part, but they did not, and it was better so. Parker's funeral, conducted by Unitarianism, would not have been timely, fitting, nor truthful. Unitarianism was not large enough for that sacred service twenty years ago. But it was congruous and satisfying that Unitarianism should bear Emerson to the grave—for Unitarianism has redeemed the time. The Unitarianism which put Parker out of the church, and which Emerson left of his own accord, would have put you all out also, skin and bones, and Mr. Hosmer's hymn-book, too. Perhaps, too, if these ministers at Concord may be looked upon as representative, it was a noble penance which this church was doing there; and sure it is that Unitarianism would be so proud of nothing to-day as the power to say, Emerson belonged to us.

On one account it is not altogether unpleasant, perhaps, for Unitarians to read of these things; for if there were no such things to read of, then there would be no palpable evidence of what you like to claim,—that yours is a *progressive* Christianity. Only let the lesson not be lost. Do not anywhere, again, force on that collision, so terrible to many minds in these distracted days, between usefulness and righteousness. That terrible collision, it seems to me, need never come where there is such a basis as that represented by this Conference. This Conference would never have stricken from its membership such a name as that of Wm. J. Potter. This Conference would never have put out of the church such a fine, aspiring mind as Weston, of Leicester.* Considerably the most melancholy business on record seems to me this putting of good men out of the church, and especially young men, who have not yet fully tested themselves and made up their minds. If such have doubts of immortality and the personality of God,—these young men,—they will not be helped to faith by excommunication. Give the honest young man, I say, in this fiercely interrogatory time, plenty of rope. Liberal religion can ill afford to divide its good forces, and no burden should be imposed except the necessary things. This young Weston finds welcome from Adler, in New York, whose movement seems to me a truly religious one, much more than the old *Free Religion*, and well proportioned—much work and little talk. Its best disciple, and, as I think, one of the significant of the younger religious thinkers, is known to many of you here, and I believe entirely at home in a Conference like this. This New York movement seems to me, too, in its first principles, a genuinely Christian movement—whatever it names itself—because based on Kant; and what bases itself on Kant has God behind it, and if it be indeed a *movement*, and do not embalm itself, God and immortality before it.

For the explicit belief in God and immortality does, to me, seem necessary to any satisfying religion, or anything that can hope permanently to do the work of religion in the world. "Frightful," said Emerson, "is the solitude of the soul that is without God;" and however it may go in the days of our dialectics, I believe that our experience only has to become deep enough to prove this true. "No prayer," said Carlyle, in one of those last letters which Mr. Froude has given us, "no religion, or only a dumb and maimed religion. The modern hero cannot give up prayer, as he has latterly almost done."

It is because this Conference stands for absolute freedom, and is proving that freedom at work conserves the best doctrines of religion—for you all seem to believe the same thing here, and that is, Theodore Parker—that this seems to me by far the most significant and promising of these May meetings.

* Loose words, but not careless—and beneficent, in drawing from a quarter official and so representative a declaration so emphatic that Unitarianism has the right hand of fellowship for all such men as this Mr. Weston. The circumstances of this Leicester case are familiar. There was legal ground sufficient, certainly, to justify, if not command, the decision made by the Board of Referees in the case; and it is well, perhaps, for the interests of antiquarian science that one church maintaining the precise status of fifty-years-ago Unitarianism should be kept intact for reference along the years. Mr. Hale, in the letter which he published at the time, gave adequate grounds for the decision. But another member of the Board gave grounds which were not applicable simply to a church conditioned like this Leicester church, but laid down a Unitarian rule of faith; and a prominent Unitarian, not indeed a member of the Board, closed the public correspondence by warning Mr. Weston not to dare oppose his individualism to the "Niagara" of the church's doctrines as expressed by her conventions. This Nicene blast, encouraging, as much else did, the position generally assumed in the discussion by the religious press of the country, that Mr. Weston was disfellowshiped by Unitarianism, together with the fact that the church did nothing by word or action towards Mr. Weston to disprove this, and make him feel his free and full right to a home in the church, prompted my words. Nothing here is to be so construed as to imply that a congregation is bound by any consideration to maintain agnosticism, godlessness or what-not, that chances to reveal itself in its pulpit. I speak of the general attitude towards young, inquiring minds.

THE PROPOSED REMOVAL AND INCREASED ENDOWMENT OF OUR WESTERN THEOLOGICAL SCHOOL AT MEADVILLE.

F. L. HOSMER.

For several months past it has been known among a few that Mr. J. H. Wade, a wealthy gentleman, of Cleveland, Ohio, had made an offer largely to increase the endowment of the Meadville Theological School, on condition of its removal to Cleveland, and a mutually satisfactory plan being devised for its ampler equipment and wider range of study. The facts, however, have been withheld from publication, in order that the way might be quietly opened for carrying to some successful issue a proposition which at once engaged the earnest interest of some of our leading representative men. The time now seems to have come, however, when, in justice to all parties, these facts should be given to the public, and especially to our fellowship of Liberal churches. To this end the following correspondence is published, which will largely explain itself.

It may be said, however, that the proposition first grew out of a conversation which the late Dr. Bellows had with Mr. Wade, on his visit to Cleveland, in October, 1880, at the dedication of the Church of the Unity in that city. At that time Dr. Bellows spoke to his host in behalf of the increased endowment of the Meadville School, which he was then interested to secure; and this awakened Mr. Wade's interest, and led him to suggest

the possible removal of the school to the larger city, just then made a promising future educational center by the Case bequest of a million and a quarter for a School of Applied Science, and by the removal of the Western Reserve College from Hudson, with an increased endowment of half a million. The scheme rose before both gentlemen as a grand possibility. On Dr. Bellows' return to New York, a correspondence, more or less frequent, until his sudden and much-to-be-regretted death, was opened. The following letter, in answer to some preliminary inquiries, is given. As stated therein, the letter was hastily written, but is interesting as showing the beginning of negotiations and Dr. Bellows' warm interest in the project:

NEW YORK, 232 East 15th Street, Nov. 8, 1880.

MY DEAR MR. WADE: I will endeavor to answer you questions as fully as I can, and whatever my statement lacks in accuracy, I will see corrected when I get a careful account of the exact facts from Meadville, with which I shall confidentially communicate at once.

1. I think a proposition to move the Meadville Theological School to Cleveland *would* be entertained, if it were clear that its endowment were to be largely increased, and if its buildings could be replaced.

2. The amount that would be sacrificed might be $50,000. The building (the main one) cost, I think, (independent of the land, given by the Huidekoper family, and perhaps worth now $20,000) forty thousands dollars twenty years ago. Besides this, there may be a President's house, worth $10,000.

3. Such buildings as would be needed to make the school thoroughly adequate to what I hope would be a large increase, would be a main building, the lower part containing a chapel, a fire-proof library, and lecture-rooms—and the upper stories containing, say seventy-five room for students—not less than a *hundred thousand* dollars. The annual expense of supporting such an institution would be the salaries of, say, *five* full professors, (one of them the President) at, say, $3,000, each—$15,000; and fire, light, the care of the buildings and care of the library, and the preservation, insurance, etc.,—not less than $10,000 more; including contingencies, say in all $25,000 a year.

4. There is about a hundred thousand dollars of invested funds at present.

5. Perhaps of the $70,000 of value in the present *plant*, half might be saved by a fortunate sale.

6. Were Cleveland—which means *you*—to offer the land and the cost of the building, Meadville might bring $135,000 of its own present fund, to which enough to make it $200,000 *might be raised* at the East. To this capital there would require to be added enough to realize from the whole an income of $25,000 annually, which would not be short of $200,000 more.

The low rate of tuition, at which theological schools *have* to be kept, would not very much aid the income. Perhaps a hundred dollars a year from each student would be all that could be depended on.

Your hypothetical suggestion could not be adopted unless you proposed to offer, say, $250,000 to the plan, which I fear is a wild expectation. But nothing short of this would make the move prudent or possible.

I do not doubt that the removal would be almost equivalent to a re-creation of the school. It would be the boldest and greatest stroke for the promotion of rational religion in the West which I can imagine. Meadville already has a respectable theological library. But if the school were moved from the interior to a great and growing city, like Cleveland, I believe the interests of the school, and its importance, would soon attract large donations, and finally make the institution comparable with any in the United States.

The school has been in existence, say, thirty-five years, and it has an excellent record. Especially it owes very much to the Huidekoper family—so much that, out of respect to them, it could not be moved except for overwhelming reasons, such as the gift of $250,000 would constitute.

If you are not frightened by such a scheme, I will go into it with all my energy and influence, and give any necessary pains to overcome the difficulties and to satisfy you of the expediency of the idea. But I dare not *press* it. It is too great, and demands too much from you, to make it decent or just for me to do anything but answer your questions frankly and fully. If am mistaken or misinformed about any particulars, I will make haste to rectify my errors, as soon as I can get the materials for doing so.

I write in some haste—simply because I am engaged for a few days in pressing business, and must either answer you *at once*, and somewhat precipitately, or else put it off until I should exhaust your patience.

Commend me to Mrs. Wade, and believe me truly and gratefully yours,

HENRY W. BELLOWS.

J. H. WADE, ESQ.

The foregoing letter called forth the following in reply, which shows Mr. Wade's growing interest, and his attitude of mind in regard to a possible chair of "Spiritual Philosophy" in a theological school at the present day.

CLEVELAND, November 13, 1880.

MY DEAR DR. BELLOWS: Your favor of the 8th inst. was duly received and read with much interest. The amount required to induce a removal of the institution, although large, might perhaps be furnished if I could feel assured of permanent success, and that it was the best use I could make of that amount of money. I would prefer paying that, or more, for a *good* thing to wasting money on failures.

But to bring it about on your side, and meet all the conditions *I* might like to attach, and at the same time secure the hearty co-operation of your organization, talent, and power, together with the funds, library, etc., at your command, and that you may hereafter be able to add to it, makes it look like a big undertaking.

Mr. Hosmer has shown me a letter from a friend of his in Meadville, suggesting difficulties in the way of moving the institution, one of which is, it being a Pennsylvania charter, it could not be moved without an act of that Legislature, which might be difficult to get if going out of the State, as it is a large tax-payer, etc. Would not the shortest road out of that difficulty (provided it's best to move) be to terminate that and organize a new institution under the laws of this State? Could that be done and preserve for the new one the strength, influence and patronage of your churches and organizations, and such of the property as is movable and could be realized from the present plant?

If so, it suggests other questions, such as,—could I be allowed to name it? If your institution be thus placed upon a self-sustaining basis, with a full corps of professors, all to rank with the first-class,—could I, by providing for their support in addition to the above, be allowed to add one (and possibly two) more professorships for specialties? One to be called, say, "Professor of Spiritual Philosophy," who shall devote his time and efforts to the investigation of what is claimed to be communication between departed spirits and those yet in the body—and to the teaching and promulgation of such *truths* (whether for or against) as may from time to time be discovered.

This may startle you, and I would prefer talking it up with you before deciding for or against what may seem to be such an innovation. But what I refer to is either a stupendous fact, demonstrating the immortality of man and settling the terribly and lamentably conflicting religious opinions of mankind, or it is a most gigantic and dangerous fraud,—the truth of which I want to know and think the world should know.

Whether or not this is a proper place to test it, is a question about which there may be, and doubtless will be, conflicting opinions.

I don't want to be understood as *offering* anything, or to hold out undue encouragement, but to talk it up and then determine what I want to do, if anything. There are a great many things to think of, and a great many opinions to consult and harmonize,—most of which can be talked better than written.

Yours very truly, J. H. WADE.

The following February Dr. Bellows visited Cleveland and spent some days in conference with Mr. Wade. In June following, Rev. E. E. Hale came from Yellow Springs, at Mr. Wade's desire, and further talk was had upon the project, in which he, like Dr. Bellows, manifested great interest. The plan grew in Mr. Wade's mind; and upon the visit of Rev. G. Reynolds, Secretary of the A. U. A., to Cleveland, in September, after an interview with Mr. Wade the latter submitted to him the

following as a step towards direct action in carrying out the plan, if it might be acceptable to all parties concerned:

[COPY.]

Rev. G. Reynolds, Secretary A. U. A.:

Wishing to aid in the establishment of a school in Cleveland for the study and promulgation of truth, without regard to creeds or existing prejudices, and at the same time to put it in the power of the Unitarian denomination to enlarge and improve on its Western School of Divinity, I make the following proposition:

If we can agree upon a Board of Trustees, officers, articles of association, and general plan of a new institution, on the broad basis of truth, science and reason (of which I have no doubt), and if the Unitarians, and others interested in the study of man and his true relations to *God* and the next world, will unite in the effort, and will pay, before September 1, 1884, to the new organization, for the building and permanent maintenance of such institution, not less than $250,000, I will pay promptly, on being notified of any such payment or payments by other parties to said fund, within said time, an equal amount, until I shall have paid a sum equal to the amount paid by all others—but not exceeding $500,000 to be paid by me; and will undertake so to do, in such legal form as to bind me and my estate, upon the following conditions:

First.—If by September 1, 1884, the said fund shall not amount to $500,000, from all sources, then, and in that event, such amount as shall have been paid, with all its increase and accumulation, by interest or other ways, shall be refunded to the several parties having paid the same, except so much thereof as may have been necessarily expended in taking care of said fund.

Second.—The institution, if built, shall be named and called the "Wade School of Religious Philosophy."

Third.—As soon as said fund shall amount to $500,000, from all sources, (provided everything pertaining to said institution up to that time shall meet with my approval), I will convey by deed to said institution, as an additional contribution, the site or piece of ground in Wade Park reserved by me for an institution. This last however, is not to be made or regarded as a binding obligation, but shall be left for me to do, or not to do, as I may at that time think proper.

Fourth.—The building shall be commenced as soon as $500,000 is paid in, and not sooner. It shall be made fire-proof, and finished in a substantial manner, as soon thereafter as practicable.

Fifth.—No pledge of doctrinal opinion or belief shall ever be required of any student as a condition of admission to the School, or as a qualification for receiving its degrees on graduation.

Sixth.—The Board of Trustees shall, if requested by me to do so, establish a branch or chair in said institution for the study and teaching of such truths as from time to time may be discovered, or deemed worthy of investigation, pertaining to the immortality of man, and communication between the living and the departed. If such a Professorship be so established at my request, I will donate for its support an additional sum of $50,000,—the Professor for this chair to be selected by me, subject to the approval of the Trustees, and to be called "Professor of Spiritual Philosophy," unless another name shall be mutually agreed upon.

(Signed) J. H. WADE.

September 21, 1881.

The foregoing proposition was taken by Mr. Reynolds to the meeting of the Trustees of the Meadville Theological School, to which he was then *en route*, and laid before them with the following result:

[COPY.]

To the Rev. G. Reynolds, Secretary of the A. U. A.:

DEAR SIR: The Trustees of the Meadville Theological School have received, through you, a communication from J. H. Wade, Esq., of Cleveland, Ohio, proposing, on certain conditions, to aid in the endowment of an institution in that city, to be called the "Wade School of Religious Philosophy," it being understood that this offer was presented to us that we might consider the feasibleness and desirability of merging the funds of the school of which we are the Trustees in the endowment of that institution.

In reply to this communication, the Trustees would say that the funds which they hold in trust were bestowed for the accomplishment of a specific purpose, viz.: to establish and endow a theological school for the education and training of young men for the Christian ministry. If this purpose can be secured and more adequately carried into effect under this proposal, the Trustees would consent to the transfer of the funds, under the following conditions:

1st. That the school shall be known as the *Wade Theological School*, and that it shall be conducted under the patronage of the Unitarian denomination, and after the spirit and principles and in the interest of Unitarian Christianity.

2nd. That the transfer can be made under the laws of the State of Pennsylvania; that the Trustees shall be freed from all legal risk, and secured against all suits that may arise therefrom, and that the consent of donors of considerable amounts to the present endowment of the school, or their legal representatives, shall be obtained.

3rd. That the Trustees shall not be called upon to transfer any portions of the funds of the school, until such a sum shall have been secured as, together with the said funds and Mr. Wade's gift, shall amount to five hundred thousand dollars ($500,000.)

4th. That the "Board of Trustees, officers, articles of association and general plan of the institution" shall be such as shall be approved by the Board of Directors of the American Unitarian Association and the Council of the National Conference.

In the opinion of the Trustees, the appointment of a "Professor of Spiritual Philosophy," as suggested by Mr. Wade, should not be made without the most careful consideration of its effects upon the usefulness and prosperity of the new school.

Very respectfully yours,

(Signed) A. HUIDEKOPER,
President Board of Trustees of M. T. S.
WM. L. CHAFFIN, Sec'y *pro tem.*

The article in the above reply which seemed to Mr. Wade unsatisfactory, and to defeat the scope and plan of the enlarged institution, was the first. He expressed himself willing to put the entire charge of the institution in the hands of a Board of Trustees comprised of representative Unitarians, such as the proper persons, acting with him, might select, said Board to perpetuate itself and fill its own vacancies; but he deemed it unwise and false to the best Unitarian traditions to bind an educational foundation—to endure, hopefully, for centuries—by present forms and phases of thought. He was willing to accept the proposed change in the name of the school, and he felt the reasonableness and propriety of the second and third conditions, nor did he object to the fourth. More correspondence followed, and in December Dr. Bellows was again in Cleveland. He brought such modifications in regard to the proposed purpose and basis of the school as had been found acceptable to a committee that had recently met in Boston, representative of the A. U. A. and the Council of the National Conference, and at this interview with Mr. Wade a mutual agreement was reached. Several representative Western ministers were satisfied with it, as were such men as Dr. Bellows, Dr. Clarke, Dr. Hale, and Secretary Reynolds, at the East. Meanwhile, the last-named gentleman secured the best legal opinion in Philadelphia as to the removal of the school from that State. In February last Mr. Jones, Secretary of the Western Conference, visited Cleveland, and the following month Mr. Thayer, Secretary of the National Conference, was also in that city, both interested in their representative capacity in the project under consideration. All now was waiting the action of the Trustees at Meadville, on whom the final issue depended. Their action is indicated in the following communication:

MEADVILLE, PA., April 7, 1882.

Rev. Grindall Reynolds, Secretary A. U. A., Boston, Mass.:

DEAR SIR: I regret that temporary absence, and invalidity on the part of one or two of our Trustees, has delayed until yesterday a meeting of our Board to decide upon the proposition with regard to the

removal of the Theological School from Meadville to Cleveland.

While the Board has great respect for the opinions of the A. U. A., as to what would or would not promote the interest of the Unitarian body at large, the Trustees, in matters committed to their care, must exercise a personal judgment as to their duties and powers in the premises. Taking the views of Mr. McMurtrie, as setting forth the possible legality of the measure proposed, there were several conditions stated in his hypothetical case, on which his opinion was predicated, that are lacking in the real case to be decided. There is no common consent among the Trustees that it is desirable to remove the school to Cleveland, or that they have the power to do so. Some of the most generous donors to the school here object to its removal; and, if we do not misconceive the views of some of the earlier contributors to its funds, we think they also, if living, would do the same. The fact that a donor, unless he restricts his gift by stated terms, loses all power of ever reclaiming it, only renders the moral obligation of a Trustee the stronger to use the gift in the light of the donor's wishes as to purpose and place, if he understands them. The resolutions of the Board, as passed without dissent, embody its judgment on the matter submitted to it, after looking at it from as many points of view as suggested themselves on careful consideration.

Asking you to make known its decision to those you deem interested in the result, I remain, very sincerely and truly yours,

A. HUIDEKOPER,
Prest. Board of Trustees of M. Theological School.

COPY OF RECORD.

At a meeting of the Board of Trustees of the Meadville Theological School, held at the office of its President, on Thursday, April 6, 1882, there were present: Alfred Huidekoper, President of the Board; Joshua Douglass, Secretary; Rev. Frederic Huidekoper, Treasurer; and Miss E. G. Huidekoper, Edgar Huidekoper, Clinton Cullum, A. C. Huidekoper, Thomas S. Minniss, and C. W. Tyler, Esq. After the transaction of some routine business pertaining to the school, letters from Rev. Grindall Reynolds, Secretary of the A. U. A., urging an expression from the Board concerning the removal of the school from Meadville to Cleveland, Ohio, and from Enoch Pratt, Esq., of Baltimore, on behalf of himself and others, donors of the school, objecting to the same, the following preamble and resolutions were offered, and, after considerable discussion, adopted:

WHEREAS, The Board of Trustees of the Meadville Theological School has had laid before it a letter addressed to Prof. F. Huidekoper from the Rev. Grindall Reynolds, Secretary of the American Unitarian Association, on behalf of that organization, asking of the Trustees to consider the advisability and practicability of transferring the assets of said school to Cleveland, to be merged in a new institution to be called the Wade Theological School, contemplated to be chartered and established in the city of Cleveland, Ohio, on a more liberal financial basis than the school at Meadville; and,

WHEREAS, The commanding influence of the A. U. A., and the interest it has in the past shown in the Meadville Theological School, entitles its suggestions to the careful and considerate attention of this Board, therefore be it

Resolved, After a careful and deliberate examination of the questions submitted to us, that the moral obligations of the Trustees to the donors who have generously contributed to the endowment of the school at Meadville, and who directly object or do not desire said transfer,—the reasonable and continuous success of the school where it now is, as shown by its graduates,—the proverbial advantages of stability, and the very great uncertainty which exists of any right on the part of the Trustees, or of any higher power, executive or judicial, to legally authorize or direct said transfer, compel the Board to decline assuming the responsibility of assenting to said transfer, or of inaugurating measures to that end, under the doubts it has of the desirability or practicability of said removal.

JOSHUA DOUGLASS, Secretary.

Meadville, Penn., April 6, 1882.

This seems to close all further consideration of any removal of the Meadville School from its present seat; but it does not close the possibility still open to Mr. Wade, to found one of the noblest institutions of higher learning in this country. We sincerely hope he will yet carry out his generous purpose for the advancement of rational religion in this fast-growing land.

Conferences.

THE WESTERN UNITARIAN CONFERENCES.

OUR CLEVELAND LETTER.

DEAR UNITY: The Conference at Cleveland was a notable one. Notable in its attendance, both as to numbers and quality; in the richness and variety of its four and a half days' programme; in its sermons and essays of great literary excellence; in its discussions, animated, yet friendly; in the earnestness of its devotional meetings; in its good fellowship; in the nature and importance of its business transactions; in the hospitality of the beautiful Forest City. About 150 delegates came, among them thirty-two ministers from various points between Boston on the east and St. Joseph on the west; from St. Paul in the North to Louisville in the South. Geographically, Cleveland is happily situated, and this twenty-eighth session of the Western Conference was probably more enriched by the East than by any of its predecessors. Grindall Reynolds was there, and, in behalf of the American Unitarian Association, spoke of its work in the West and South; and, in behalf of himself, of his pleasure in renewing associations with old friends and in making new ones; Edwin D. Mead, the interpreter of Carlyle, brought his keen analysis to the subject of past theological positions and the present Andover controversy; Mrs. Barrows, of the *Christian Register*, spoke of children's literature; Miss Abby May, noted for her part in Massachusetts school matters, came, and Mrs. Kate Gannett Wells, well known through her connection with most of the good things, literary, philanthropic and religious, in the vicinity of Boston.

It is often said that no matter how far one travels towards the Pacific, one always finds the people speaking of "the West" as a point still nearer the setting sun. This Conference was an instance of an extension of the West in an easterly direction; and when Mr. Mann, of Rochester, expressed his indebtedness to Western publications and work, and asked, in behalf of his people, for admission to its Conference, with true Western hospitality we all rose from our seats and said aye in acclamation. Indeed, were we to try to state in a word the key-note of these meetings, we should, perhaps, choose this one: Hospitality. For it was a gathering which welcomed to its councils speakers representing widely-differing views, both lay and clerical, both men and women; it concerned itself not simply with denominational matters, not simply with affairs of small and local interest, but with great themes greatly treated. The graceful little stone church itself, with its light wood and bright colors and beautiful floral decorations, seemed to embody the same cheerful word, both when it was converted into a parlor for the social re-union, by the removal of the two middle rows of pews, and during the regular meetings, after which people lingered for conversation as though loth to separate; while sociability was further encouraged by lunches in the hall adjoining, at each day's recess between the morning and afternoon ses-

sions. Nobody, we are sure, found the programme too long, though it covered four and a half days, instead of two, as formerly; and we hope that its over-Sunday plan will prevail in the future. How to speak of this programme, with its fourteen essays, three sermons, its discussions and many impromptu speeches, long and short, in the little space here granted, is a problem. We can only do as we must, not as we would.

THE ESSAYS.

First, of the essays, was one by Mr. Forbush, of Detroit, giving the story of Western Unitarianism. This had a special interest from containing much of personal reminiscence, Mr. Forbush's own associations with Western Unitarianism dating back to the time when there were but ten churches west of the Alleghanies. During the time since he had seen great fluctuations in missionary zeal, and in church work in general, the greatest depression being between the years 1869 and 1872, when loud arguments were heard for giving up organized effort and disbanding the Conference. A new life was infused at Chicago in 1875, which has continued and still continues to grow, owing largely to the influence of local Conferences.

He had seen, also, great changes in the belief of Western Unitarianism. When he first knew it, it was orthodoxly Unitarian. Now it cares more for sincere fellow-spirit than for doctrinal ideas. Our present work is one of culture. The world wants a new religious philosophy which shall include all the universe, but not leave out God. The greatest discouragement in our work is indifference. Any church, to succeed, must have personal effort and supervision. An ecclesiastical child, especially if it be a weakling, requires a good deal of nursing. The greatest encouragement for Unitarianism lies in the fact that the current of the times sets in our direction. The tendency of modern thought is in the line of our own way of thinking, which cares not that all wear our strait-jacket, but does demand that all do battle for God and truth.

The essay called forth some pleasant remarks from Mr. Herford, relating to the early history of the Chicago church, beginning with 1836, when Harriet Martineau visited that city and induced Dr. Follen to preach; and from Mr. Ames, of Philadelphia, some interesting and amusing reminiscences of his twenty-five years Western work, begining with 1851.

Probably the most practical paper of the Conference was Judge McKeighan's "Layman's Word to the Church about Business;" it was also one of the brightest, abounding both in thought and in wit. The God of the Unitarians, he said, is not one who will pout through endless ages over the sin of Adam. The fact that Unitarians expect every man to save himself by his own acts demands even a closer church relation than any of the orthodox beliefs. All the progress of the world can be traced to associations of men. Subscribers to the Unitarian faith, while giving intellectual assent to it, are apt to neglect those close bonds which make the strength of an organization. There is too little of sociability. A stranger should be taken by the hand and made to feel at home. Again, Unitarians are careless about attending church; neither do they talk enough. No religion will thrive unless it be advocated. Unitarians should be aggressive, even to the extent of proselyting. A church needs missionaries as a mercantile house needs drummers.

A discussion followed, in which Mr. Mann told of the Committee on Hospitality in his church, and the zeal of one of its members who, in welcoming a supposed stranger, discovered one of the oldest church members, so little pains had either taken before towards acquaintance. Mrs. Wells thought men should greet each other in church with the same cordiality as on 'Change. Mr. Jones thought women could make themselves more useful thus than in making aprons and serving oysters. Mr. Wendte said the success of his church was largely owing to women. Mr. Forbush thought women were the great hindrances as well as the great helpers of a minister's work. By deference to conventionalities and fashion they chilled the missionary spirit. The new organization of women which aimed to foster that spirit was one in which he rejoiced.

Another practical paper was Mr. Gordon's, of Milwaukee, on "Associated Charities." He made a distinction between the *victims* and the *objects* of charity; between the *poor* and the *pauper*. Pauperism is the arch enemy of civilization. The new charity makes benevolence *beneficence*. He gave in some detail the methods employed, but said the system is based less upon new methods than on a new philosophy. It asks of a man that he give to his poorer neighbor, not of his money, but of *himself*. Mr. Cutter said that Buffalo had tried these plans for six years, and found, not only vast moral improvement, but a great money-saving. Last year only $3,000 were demanded, against $20,000 six years ago. Mr. Wendte testified to its success in Cincinnati.

The essays upon themes theological were four in number. Prof. Cary, of Meadville, spoke of "Preparation for the Unitarian Ministry." A minister is, to a degree, born and not made. A selfish man, one lacking in enthusiasm for humanity, has no place in the ministry. Scholastic training alone will not make a good minister, but a person of natural ministerial gifts will make the better minister for a careful scholastic training. Acquire a broad culture, if possible, but shape it generally towards things useful in theology. The one thing which comes nearest, by itself, to being a liberal education to an American, is the ability to speak and write the English language with ease. A minister can have no more powerful ally than "winged words" to serve as his swift messengers to waiting souls. If a choice of languages must be made, study *English*. If another can be added, Greek is most desirable.

Following this paper was the report of the Committee on Educational Institutions, given by Mr. Hosmer. He stated it as his purpose to give simply the facts about the much-talked-of removal of the Meadville School to Cleveland in order to take advantage of Mr. Wade's money offer. This he did with so much fairness and justice to all parties that all were content to leave the matter undiscussed.

THREE PAPERS ON AGNOSTICISM!

Of course we ought to be very wise on the subject, but alas for the weakness of our lay mind! When one has listened continually all day to speech and essay and debate, filling in all the odd chinks of time with committee meetings and discussions of plans for the future, what happens? This was the condition of things on Saturday evening. The spirit was willing, but the brain was weary; therefore, dear UNITY, pardon us that we cannot tell you what was said by Mr. Learned, of St. Louis (though we heard and remember some noble sentences), nor by Mr. Bixby, of Meadville, concerning Agnosticism. Mr. Gannett's paper on the subject was more fortunately placed, coming in as part of the platform meeting on Sunday evening. He recognized three duties toward the agnostic:—to understand him, to answer him, to thank him. So, first, that we might understand him, we had a clear and simple statement of the agnostic's place among thinkers. Next, that we might answer him, was an argument equally clear and simple. These were its propositions: Man has a mind-side as well as a body-side; man is a part of nature, therefore nature has a mind-side. The mind-side is God. We do not know all about this mind-side of nature, even as we do not know all about the mind-side of man, but we know somewhat. Then, that we might thank the agnostic, we were shown how his attitude rebukes our presumption and dogmatism.

From Kristofer Jansen, of Minnesota, came two papers worthy of the author of the "Spell-bound Fiddler." Under any conditions we should have admired their fine thought and nice diction, but with the speaker's gracious smile and quaint pronunciation added thereto, they became altogether fascinating. Truth and poetry were mingled in his plea for toleration. At the platform meeting he gave an interesting sketch of the manners and mode of life of his Norwegian countrymen in their own home, showing, also, in what respects they found themselves better off in their new one with us.

Since the last session of the Conference many honored ministers have passed away. The various memorial resolutions called forth many appreciative addresses. Mr. Reynolds spoke affectionately of Dr. Hosmer; Mr. Jones tenderly and eloquently recalled Mr. Herbert and Prof. Christy; Mr. Ames revived personal memories of Dr. Bellows, dwelling upon the sympathetic rather than the intellectual side of his nature; and appreciative and tender commemorative words were said of Longfellow, Darwin and Dewey.

THE SERMONS.

The opening sermon was preached by Mr. Cutter, of Buffalo; his subject was "Progressive Christianity." The spirit of truth has made and continues to make Christianity progressive. It works, not by breaking with the past, but by developing it into a higher and better fulfillment. It makes Christianity not a stationary creed, but an advancing faith. The inner meaning, the deep moral and religious significance of Christianity, as it found expression in the life and precepts of its founder, shall be constantly unfolded. It may be that a wonderful transition in religious thought and feeling is now going on, and that five centuries hence, perhaps, men may look back across the years and mark with something like historic precision the better age that is now dawning.

The Sunday morning sermon was by Mr. Ames, of Philadelphia. He said that, except the indifferent, all the world was now out in search of a religion. The religious feeling makes a part of every man's nature, and the discourse went to show what is necessary to a religion that will satisfy this inner longing. No nobler or more elevating words were uttered during the Conference than in this sermon; but we omit any synopsis, because we understand it is soon to be printed where UNITY readers will be likely to see it.

The afternoon sermon was by Miss Eastman, of Tewksbury, Mass., upon the subject of "Immortality." There is no room, she said, for discord between the laws of matter, mind and spirit. Therefore there can be no jarring between this life and the life to come. Science teaches the indestructibility of matter. Who, then, can say a soul can be annihilated? Formerly the body was tenderly cherished after death, embalmed and placed in costly sepulchers to await the resurrection; but now we look to the spiritual as the part that will still continue.

THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

On Saturday afternoon the church was occupied by the Women's Conference in its first annual meeting. The President, Mrs. Sunderland, made an admirable address of welcome and congratulation, sketching briefly the origin and reason for being of the present organization, which, to her mind, marked the most important event in the history of the Conference.

"Woman's Relation to the Liberal Church" was the subject of an essay by Mrs. Alice Williams Brotherton, of Cincinnati. This relation she considered to be twofold—one of thought and one of action. First, a woman should be able to define her own belief. A woman who cannot do this clearly is not fit to train a child. A mother owes it to herself and to her child that she should be able to train it in the right way. Once men thought for women; now women think for themselves. Secondly, be a doer of the word. Unitarianism does not mean a collection of units. Each woman in a church congregation can do much good by a bright smile for the rest and for the stranger who attends the church. Women should try to make the church a family instead of a congregation. Mrs. Effinger, of Bloomington, saw great possible usefulness for women in the Liberal church, did they choose to foster the denominational consciousness. Mrs. Wells, of Boston, liked the essayist's position, and was glad herself, first, that she was a Unitarian, and, secondly, that she was a woman. She deplored slovenliness of thought, and considered clear thinking the first essential to woman's future influence in the church. Mrs. Barrows gave a friendly greeting from the East, and Mrs. Fayette Smith, of Cincinnati, read a report of work in Ohio, chiefly in the direction of the distribution of church literature.

A paper on "What Can the Isolated Women of the West do for the Cause," by Miss Sarah A. Brown, of

Lawrence, Kansas, was read by Mrs. Jones. In Miss Brown's opinion the most important work to be done by Western women was to establish literary bureaus, from which could be sent out church literature to the many homes scattered over the broad prairies. The orthodox churches were doing much missionary work in Kansas, and Unitarians would do well to emulate their example. Mrs. Cole, of Mt. Pleasant, thought that we should rather say what can *not* isolated women do, and cited as examples Miss Brown herself, Miss Safford in Iowa and Miss Graves in Wisconsin. Miss Hultin, of Michigan, said that our neighbor is every one who ever has been, or is, or ever will be connected with our lives. In this sense no woman is an isolated woman. Miss May, of Boston, said that the women of the East wished to work with the women of the West. Friendly messages were read from Mrs. Diggs, of Kansas, and Miss Priestly, of Pennsylvania.

THE BUSINESS.

Of the business transacted it is not necessary to speak here, as it will sufficiently appear in the official proceedings published elsewhere; but it ought to be said that it is in this connection the wisdom of the "over-Sunday" plan becomes most apparent. The large Committee on Work, to whom all the important problems were referred, was given adequate time to thoroughly discuss and mature its plans before submitting them to the Conference. At no previous session of the Conference were there executive problems of such large moment presented, and at no previous session of the Conference were they met with so much directness, or disposed of with more deliberation and courage. As a result, the Western Conference is now to be a legal entity, with power to receive and to hold moneys, and power to invest the same. This alone, it is hoped, will give the Cleveland Conference an epoch-marking character.

SUNDAY SCHOOL SOCIETY.

A business meeting for the hearing of reports is ordinarily a very prosy affair, but the ninth annual session of the Western Unitarian Sunday School Society was possitively inspiring. Its text was furnished by Miss Roberts, in some opinions relating to the society's business management appended to her Treasurer's statement of the financial condition. She called attention to the year's business, amounting to over $1,000, with actually *no* capital. In addition to its former publications, it had issued six new series of lessons and five new sets of lesson cards. Author's services had in all cases been gratiutous, and purchasers had been supplied at a price scarcely more than covering the cost of paper and printing.

Mr. Jones, in a ringing speech, said that this society, with its little band of faithful, unpaid workers, and without money, had done more towards consecrating the life of the churches, East and West, than any other one thing done in the West. Both in material and quality of manufacture its work was of the best. He had asked for $500 as indispensable; had already received two responses, amounting to $75, from Chicago. It was still the great need. Mr. Blake said low prices placed the society's publications within the reach of poor parishes, and this was the chief purpose of the society's being. Mr. Wendte agreed with Mr. Jones that the Sunday School Society had done the most characteristic work of the Conference. Particularly valuable were Mr. Gannett's Lessons and Mr. Blake's Unity Services and Songs. Mr. Gordon said that since the use of the latter book in his school more children remained to church services, owing to its cultivation of the devotional spirit. Mr. Mann had seen its use change one disorderly and unruly school into an exceptionally reverential one.

Mr. Gannett explained his plan of raising money for the society by cards, soliciting small monthly contributions; and Mr. Jones must have been quite happy in hearing over $350 of his $500 subscribed by various persons before adjournment. The whole amount and more was realized before the close of meeting.

A plan for increasing the society's membership by establishing branch societies, submitted by Mr. Blake, was referred to the new board of officers, as were also some interesting suggestions in the Secretary's report.

In the evening another session was held. Mr. Mann, of Rochester, read a paper on "Historical Lessons." To reflecting people, he said, it is very important how things come about, whether by miracle or by processes of evolution. Old Testament history is the natural outcome of that period of the world's development. The liberal Sunday School should teach that religion is a growth; that the Jewish nation illustrates a process which took place everywhere. Historical lessons should deal, first, with the object in outline; and, secondly, with pictures or scenes in detail. Mrs. Cole advocated temperance lessons for Sunday Schools. Mr. Herford said we want to teach the Life of Jesus in our Sunday Schools, because he is teacher and leader unique. The best way to teach is to give bird's-eye view first. Contrast the Messianic idea with Christ's own moral purpose. Pick out for each lesson some parable or incident, and have a clear idea what to do with it.

Mrs. Kate Gannett Wells, of Boston, advised doctrinal teaching: first, for the sake of knowledge; secondly, to make the child both liberal and loyal; thirdly, to strengthen the will-power. She outlined a method of teaching a class doctrinal lessons, which she had herself employed.

CLOSING SESSIONS.

The Secretary, at the outset, notified the delegates that it was impossible to tell where the lightning would strike. The most brilliant moments might occur in the most unpromising part of the programme, and consequently the only way to be sure of hearing the best things was to attend every session of the Conference. It was just as he predicted. The two last sessions, which some of the retiring delegates were willing to miss, because it would only be the "transaction of business," proved to be the most vigorous, as well as the most tender, meetings of the series. On Monday afternoon, in connection with the problem of incorporation, came the discussion of the best statement of the aim and object of the Conference, which called forth a discussion profoundly interesting. The speakers were moved with great earnestness. They fairly met the question whether the Unitarianism the Conference stood for was to be frankly and openly identified with the great ethical and spiritual verities common to all religion, or whether it was to be left undefined—a self-determining word, suggestive to some, at least, of certain special, ethnic and historic peculiarities and limitations. The vote decided in favor of the latter, but there was a most earnest minority who saw in this decision a rejection of a great opportunity; but with all the intensity of debate, it closed as it began, with the most courteous respect for each others' opinions. Not a sentence was enunciated on either side that flavored of personality or a spirit of one that might wish to withdraw. Next morning, when by

a large majority a most emphatic resolution was passed committing the Conference to the broadest and most advanced position, the vote was respectfully reconsidered, and the resolutions tabled by the majority, as a mark of deference to the wishes of the minority, and UNITY's prophetic motto of "Freedom, Fellowship and Character in Religion" was unanimously ordered to be engraved upon the seal of the incorporation. Henceforth the Western Unitarian Conference says to its spokesmen: "*In hoc signo vinces.*" Following this came the parting blessing of the Conference to Brothers Herford and Wendte, and the presentation to the Secretary of a purse of $500 to carry him to his native Wales for three months' rest and renewal. These elicited words too tender to be reported, but it was an occasion that will never be forgotten by those who were present. It placed the seal of warmest fellowship upon the Conference, whose proceedings throughout were marked with intellectual vigor, moral heroism, and missionary zeal.

A. B. MC.

THE SEVENTH ANNUAL REPORT OF J. LL. JONES, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

THE YEAR'S INCREASE.

In the list of organized societies compiled for our directory one year ago, appeared the titles of seventy-two local organizations, which were located within that territory bounded by a line which would take in Buffalo and Northumberland on the east, San Francisco on the west, St. Paul on the north and St. Louis on the south, as being in sympathy with the Western Conference, representing, as far as local organizations can represent, the Western Unitarian Conference at that time. Possibly, three of those places ought not to have appeared on the list. The list now in the printer's hands, brought up to date, includes ten new societies, namely: the Unitarian Society at Sioux Falls, Dak.; Unity Society at Monmouth, Ill.; the Independent Society of Nora, Ill.; the Unitarian Church at Creston, Iowa; the church at Athens, Mich.; the Unitarian Church at Mt. Pleasant, Mich.; the church of Sherwood, Mich.; the Unitarian Church at Minneapolis; the Scandinavian Unitarian Church at Minneapolis, and the Unitarian Church at St. Joseph, Mo.

The list of a year ago showed forty-six settled pastors. During the year three of these societies have become pastorless, namely: that at Laporte, Ind.; Charlotte, Mich., and Unity Church, Chicago. But five of the then vacant parishes have found shepherds, viz.: Baraboo, Davenport, Evansville, Kalamazoo, and Cooksville, Wis.

Our working force has lost, in all, five workers, viz.: N. P. Gilman, John Andrew and J. Frank Thompson, who have gone eastward; George C. Miln, who has retired from the ministry, and R. L. Herbert and Cyrus W. Christy, who have been released from duty—mustered out from the service which they served all too intently. But in the place of these six names appear seventeen new ones, namely: A. N. Alcott, who comes to us out of the bounds of Presbyterianism; Joseph A. Chase and W. R. Savage, contributions from the Meadville School of last year; W. R. Cowl, a Methodist contribution; Mary A. Graves and Ida C. Hultin, who are proving the possibility of increasing our ranks indefinitely from that sex which has too long kept silent in the churches; A. M. Judy and John Visher, contributions from the last class of the Cambridge Divinity School; Kristofer Jansen, who leaves at once the genial fields of literature and the fascinating landscape of Skandinavia to speak our liberal word to his countrymen in the Northwest; Enoch Powell, who, after a few years' additional training in New England, returns to his first love; M. V. Rork, who still maintains his unlabled independency, but whose work is so in accord, and his spirit so akin to ours, that we can but count him in, even though he should have no use for us; W. P. Stowe, from the Universalists; W. W. Fellows, from the Episcopalians; Clarence Fowler, A. W. Jackson and A. M. Weeks, from Massachusetts, and J. Wassall, who a year ago asked for our fellowship, and has since become one of our most respected missionaries.

This general glance at the entire field discloses the fact that of our forty-nine church buildings only three are idle, and only one of them has been so throughout the year—that at Indianapolis. The Kenosha and Laporte churches have been opened a portion of the time during the year, and are now, in connection with Unity Church, Chicago, Janesville and Geneva, waiting for the coming man. The last two churches, though without ministers, keep alive the parish work.

These carefully compiled facts disclose an increase in our working force, both of men and of societies, of twenty-five per cent. this last year; and although the new recruits are wanting in the experience and present power of the veterans we have lost and are losing, still it requires no supernatural endowment of prophetic insight to discover that, after all, the new recruits represent the nobler and more hopeful capital. In 1861 the veteran in the regular army, whose term of service was about to expire, was worth less to the nation than the raw volunteer who had just taken the oath to serve during the war; so these boy preachers and these baby societies, who have honestly joined our ranks with the intention of serving through the war, are of more value to us than those who, with their honors won, retire with their laurels to the easier and more honorable positions which they have nobly won.

THE LOCAL WORK.

To look at the condition of the local societies we discover a prosperity and an activity equally hopeful with that received by studying the general field. Of the forty-six societies that have reported their condition in detail to your Secretary, not one sends up a wail. Nearly all of them have maintained regular services throughout the whole year, with the exception of the vacation intermission. A growing number deepen and intensify the significance of the Sunday service by reducing the quantity that the quality may be improved. Only nine societies in the West report two services a Sunday. Nineteen societies report an increase of audience; some of them are very exact, showing a commendable respect for statistics. For instance: Milwaukee reports an increase of twenty-five; the two churches of St. Louis re-

port an increase of ten per cent. each; the audiences of the Detroit church have increased twenty-five per cent.; that of Ionia, thirty per cent.; at Mattoon, thirty-three and one-third per cent.; Bloomington, ten per cent.; Madison, Wis., thirty-three and one-third per cent.; Hobart, Ind., twenty-five; Keokuk, eight; and the venerable church at Northumberland, the oldest in our fraternity, reports an increase of two or three, which, in a parish of five families, is as significant and hopeful, perhaps, as the increase in any of our churches; Buffalo, Cincinnati, St. Paul, Minneapolis, Davenport, and the Church of the Messiah, of Chicago, all report an increase of audience, without specifying. There is also mathematical evidence that the financial conscience of Western Unitarians is steadily improving. Last year you cheered me when I told you that our few churches had slaughtered $32,400 worth of mortgages; this year I am able to say that ten societies have paid $53,836 of back indebtedness, and that only six societies in the whole Conference report any present indebtedness. If there are any others who are in arrears they are ashamed to confess it, which fact in itself is a hopeful sign. Of the $13,220 of debt now hanging over our local societies, $5,000 of it is carried by the Detroit Society. It must be because it is cheaper to owe it than to pay it, for certainly it does not interfere with their prosperity in the least, and they are able and ready to pay it off whenever they have a mind to. $3,000 of the remainder is the debt voluntarily assumed by the St. Paul Society on building its new church, for the payment of which they have planned from the beginning. The only societies which at the present time deserve our sympathy because they are still in the toils of a life-destroying debt, is the Unitarian parish at Omaha, groaning under its $4,000 burden; and the little band at Humboldt, who are trying to lift their $920 debt, which to them is indeed a serious task. San Jose, California, reports $200 debt, but adds that it expects to have it all paid by the first of May. The remaining $100 is the annoyance of the Bloomington parish. In addition to this, seventeen societies have raised for building and repairs, $8,474.56; thirteen churches have contributed to our missionary work, independent of their regular contributions to the Western Conference, $4,362; forty churches have raised for current expenses, $77,206.97, making a total of money raised, as reported by these forty-seven societies, $143,879.53. Add to this the estimated amount raised by the fifteen other societies, of no less than $15,000, and the $3,000 raised by the W. U. C., and the $7,513.38 raised by the W. W. U. C., we have an aggregate of $169,392.91 raised by this little sheaf of missionary churches scattered throughout this wild and, in the main, unplowed and unfenced field, consisting of about 2,500 families.

There is something more tangible in dollars, when tabulated, than in words; and it is natural for officials to trust to figures rather than to ideas in making out their exhibit of things accomplished. But let me beg of you to consider these financial statistics as representing the poorest and cheapest side of our year's work. When men give of the treasures of their pocket books they do well; but when they give of the treasures of their hearts and minds they do better. When men give of their living they command our respect, and far be it from me to be ungrateful to those who have made such contributions to the Western Conference; but when men give of their lives they do infinitely better. Would that I might have some facility of tabulating the consecration, of estimating the devotion and computing the enthusiasm which went before these dollars and stands behind them. I wish I could use figures to represent the amount of heart anxiety and brain planning it took to add ten new societies to our list this year. I wish I could make you feel how much concern and thought it cost to add twelve new workers to our little list. I wish that we might find some way by which we could measure the dynamic force of the soul in action, that compelled sterling business men, self-centered women, to forget their small prudences, their society ambition, their petty aims, long enough to cast in their lot with these, in the main, unpopular and, as far as all externals are concerned, uninteresting and unattractive heretical churches. These ministers and their supporters have done a work that is by no means represented by these figures that center around local organizations. There is scarcely one of them but who has been acting under an unwritten commission that has made him or her a bishop of the country round about. Each one of them is a self-appointed member in the Western Unitarian College of Cardinals; they have visited the country school houses, the halls in the neighboring towns; they have buried the stirring farmers for twenty miles in the country round, and married their blooming sons and daughters. Most of this work is absolutely beyond the reach of any report. To me the most interesting and significant part of these church reports is found in the most elusive columns. In answer to the question, "What missionary work done by pastor outside of parish?" I only get such returns as these: From Cutter, at Buffalo, "Preached at Dunkirk, Batavia, and to the Y. M. C. A., Buffalo." From Milwaukee, "Spoken on philanthropic subjects about thirty times." From Cincinnati, "But little, *except* by correspondence." From Creston, Iowa, "Pastor holds meetings at Osceola and is working up other points." From Keokuk, "Preached at different points during vacation." From the Church of the Messiah, St. Louis, "Visiting Tremont and work in mission chapel." From Detroit, "Spoken three or four times." From East Saginaw, "Preaching, lecturing and writing for the press." From Ionia, "Go out every alternate Sunday." From Bloomington, "Preached for four months fortnightly at Randolph, eight miles away; visited Nora, Tonica and Tremont." From Northumberland and Janesville comes the word, "No pastor, but the church kept open by lay service." From San Jose, "Preached a few times in Santa Clara and Evergreen." From Quincy, "Little preaching but much lecturing."

Friends, you must needs immerse these sentences in your imagination before you can begin to appreciate their significance, and then nothing but the trained imagination of an Unitarian missionary is adequate to understand the real significance of these missionary lights. The self-sacrifice it requires on the one hand, and the amount of local agitation, theological consternation and spiritual renewing in others on the other hand

are verities which none but these, my ministerial associates and fellow gospel-scouts, can possibly understand. Indeed, the *blanks* in this column are as significant as these broken sentences. The work done in the midnight correspondence of Gannett, Sunderland and Learned; the care-taking of Forbush, Mrs. Cole, Miss Brown and the other officials of our local Conferences; the aggressive work accomplished by Missionaries Kittredge, Cushing, Powell, Visher and Jansen, deserve large spaces in this report which they will not receive, simply because the facts they represent are of the elusive kind. These workers deserve great gratitude at our hands, which, I fear, they will not receive in any adequate measure, simply because their work is of such a kind as is not obtrusive and cannot be demonstrated.

STATE CONFERENCES.

The central thing in my policy, ever since I accepted the Secretaryship at your hands, seven years ago, has been to create and foster the life of State Conferences. At that time we had but one; at the present time we have at least five in active life—Wisconsin, Illinois, Michigan, Iowa, Kansas—and the State consciousness slowly creeping on to others, which will eventually crystallize itself into State organization. A glance at the field, recognizing, in the main, State lines, will be uninteresting only to the indifferent among you. Let us look at these States.

The Pacific Slope.—The work beyond the mountains is so far away that it is hard for us to touch it vitally. San Diego is bravely struggling towards a church building. The church at San Jose seems to have found a vigorous worker in Clarence Fowler, who has taken charge of the parish since our last meeting, and it makes hopeful returns to this office. Los Angelos has a layman, from whose interesting report I make the following extract, for the benefit of those who may be looking in that direction:

"Since the retirement of the Reverend John D. Wells, now in Massachusetts, we have had no meetings, and the Society is no longer *existent*. One or two gentlemen have paid us visits here, and prospected the ground, but have not found sufficient encouragement. There has, of late, been a marked advance in the prosperity of this place, and we have a large influx of people from the East, many of whom come to locate. I hear numerous regrets that there is no Unitarian Church here. Other denominations are gaining ground every day. One thing, however, you may mention to any gentleman desirous of trying this field, which is, that although our climate is the finest on earth, and especially good for invalids, the community is one that will tax the physical powers of a strong man. Probably, for a city of its size, there is no more cosmopolitan population in the country than is to be found at Los Angelos. It will be impossible, therefore, for an invalid to do the work necessary to build up a successful Society. I think the elements are here, but it requires a man of tact, perseverance and will power to harmoniously combine them."

Brother Eliot, from Portland, sends this Conference his greeting, and modestly alludes to his growing fellowship and his two Sunday Schools of 350 scholars and teachers, and adds: "We are very isolated, but the spiritual bond between us and our whole church is strongly felt."

These reports remind us once more of how strongly they need to found a Pacific organization, with its Secretaryship that will fix its headquarters probably at San Francisco, establishing there the publishing center that will have its own organ, and do the work for the Pacific Slope that cannot be done east of the Rocky Mountains.

Colorado.—Immediately after the death of our dear Brother Herbert, at Denver, I hastened to the side of the bereaved family and the stricken church, spent a Sunday with them, and visited the other Colorado Society, at Greeley. The work started by Mr. Herbert was based upon principle rather than upon his own individuality; hence it was not difficult to perpetuate it. After the inevitable delays incident to the remoteness of the situation, they have secured for a pastor Mr. Weeks, from Chelsea, Massachusetts; and for the last three months they have been enjoying the prosperity they so well deserve. Every pew is reported taken by live people, and chairs are called into requisition every Sunday. At Greeley I found a wide-awake, progressive band, worthy the name which the town bears. They need a church, and with the efficient labor of Mr. Gibbs we may look for a realization of that want before long.

Colorado is full of bright, radical people; but, like the soil there, they need irrigation; and a Colorado Conference would find a constituency among the progressive and intelligent laymen and women that would go far to make up the deficiencies in the professional ranks; besides, two ministers in Colorado have a Conference power equal to twenty ministers in Massachusetts; so there is a constituency ready there for the State organization that they are already planning for.

Nebraska.—Omaha reports a "marked improvement in its social condition," and Mr. Copeland is cultivating, incidentally, the field across the river at Council Bluffs. On my return from Colorado I was able to spend a few hours at North Platte, and preached in that pioneer chapel of ours, where no Unitarian minister had preached since I had stood in that pulpit six years before. But I found the society intact, with choir, Sunday School, circulating library, Ladies' Sewing Society and reading circle, all in operation. Very few of our *ministered* societies have been as efficiently served and as persistently trained to the spiritual and intellectual work which we stand for as this society has been under the lay management of Mrs. Cogswell, and it is a pity that the $1,368 of debt that so embarrass her could not be wiped out.

Early last fall the American Unitarian Association did the wise as well as generous thing in appointing Enoch Powell as a State Missionary for Nebraska. Since the first of December he has been actively engaged in the State, visiting old fields, discovering new ones, and gradually acquiring that acquaintance that will enable him wisely and successfully to direct the organizing tendencies of a growing State. His policy, he writes, is to—

"Get lines established and a little heart into this and that solitary sentinel. Some months must be spent in this preliminary work; neither the kingdom nor the materials out of which it is to be built can be taken by storm. Your missionary will need a Grant-like stubborn grit, and your people must not be impatient for grand results. Men who come out here to help must either have filled knapsacks or know how to live off the country. I need one or two volunteers of the right sort just now. I shall aim to visit the principal points in the State wherever from one to five souls moved

by the spirit of helpfulness can be found, establish a Home Committee for the arrangement of future meetings, and so on. This work I have already done at Lincoln, Beatrice, Fairbury and Grand Island. Lincoln is about ready for a man. Beatrice is ready for a circuit preacher. They have a hall hired and money raised for stated preaching. Fairbury will conduct lay services, with occasional preaching from a lady Universalist minister and myself sandwiched in. North Platte has been heartened, and is slowly paying its debts. A preacher who needs the healing of such a climate ought to be induced to make this his home. Kearney, Tremont and Grand Island have been visited and addressed. In all, I have traveled about 6,000 miles, preached and lectured thirty-one times, and visited eleven different towns. It is early yet to attempt a State organization. When Lincoln settles the coming man, and a circuit preacher brave enough to cut loose from his base of supplies shall be at work at Hastings, then the State organization will be profitable. This is the banner State in intelligence west of Missouri. But our people are more liberal than religious, and our work must be on long lines. Few self-supporting churches are yet possible, but many places are ready to hear, and a few places are ready to give partial support to such as can undertake such work successfully."

These words from Missionary Powell, who was prepared for this work by a previous experience, both East and West, teach their own lesson. Give him five years of health, money and grace sufficient to keep up his faith and work, and the result will be gratifying to all and startling to many.

Dakota.—Through the generosity of the Woman's Auxiliary Conference at Boston, acting in connection with the A. U. A., Rev. John Visher was sent out to this State, last fall, for a service similar to that just reported in Nebraska. I have received no detailed report of his work, but I know that he has effected a church organization at Sioux Falls, and steps are pending toward building a chapel. In so far as Dakota is a newer country than Nebraska it is a more difficult field. The further west we go the higher quality of organizing and preaching ability is demanded to do missionary work. It is a more difficult thing to fill a village pulpit in Dakota than in Massachusetts. Not that the general intelligence of a Dakota village is equal to that of the Massachusetts country town, but the *Unitarian portion* of that village is apt to be much more intellectually alert and socially vigorous, and generally keeps up with the times better than in the East.

Kansas.—This Conference held its first annual meeting last fall, at Lawrence, to the satisfaction and encouragement of all concerned. The meeting itself vindicated the organization, and the work done or doing, in the hands of its Secretary, Miss Brown, will be reported by her through the Woman's Conference, which precludes the necessity of reciting it here. I deem it one of the most interesting and promising Conferences in our fellowship. Mr. Howland maintains his work at Lawrence in the quiet, persistent habit peculiar to him. He writes: "There is a prospect for something reputable here by and by—not at once, but 'after many days.' A Unitarian church is evolved, never made."

Minnesota.—According to the Unitarian geography, Minnesota has heretofore belonged to Wisconsin; but it begins to look as if Wisconsin would soon have to belong to Minnesota. Instead of the one solitary picket up there at St. Paul, we now have a jolly trinity of preachers there, almost within earshot of each other. Mr. Simmons has succeeded in gathering the Unitarians and Liberals of Minneapolis into a happy congregation, that meets in the Jewish synagogue, with every encouragement to believe that it will become a self-reliant and permanent society. In Kristofer Jansen we have what I believe to be the greatest "find" of the year. He brings to the missionary cause not only the literary skill and poetic genius that have given him signal prominence in Scandinavian letters, but also the devoutness and tenderness of such Christian discipleship as has made the words "Christian" and "Christianity" superlative terms in the history of humanity's march toward nobleness. Already he has organized, in the face of immense opposition from his more bigoted countrymen, a Scandinavian church at Minneapolis, and three or four other missions among the Norwegians of the Northwest. Of his work you will be glad to hear from his own lips during the sessions of this Conference.

If I mistake not, Mr. Gannett and his society have placed us under lasting obligation to them for the courageous way in which they have grappled with the architectural conundrum that confronts every rising Unitarian society in the West. Heroically they have radically departed from the conventional idea of how a church should look, and have succeeded in planning something that gives more interior comfort and a more homelike atmosphere than anything I know of in the way of a church building anywhere, and this, too, at a great reduction in cost as compared with churches that aim to secure the modern improvements, and without, to say the least, offending the eye by an uncouth exterior.

Iowa.—This Conference is here to contest with Michigan for the banner. According to our rule, adopted a year ago, of letting those State Conferences speak for themselves that have undertaken missionary work on their own account, these Conferences will be reported by their Secretaries. I will only say, in passing, that, with its six active pastors and eight parishes, it should be a great incentive to the other States represented in this Conference.

Missouri.—St. Louis, so fresh in the memory of those who attended our last session, still continues to enjoy its splendid prosperity. The Church of the Messiah dedicated its beautiful temple last fall, free of debt, receiving at that time an additional sanctity from the fact that the clarion voice of our lamented prophet, Dr. Bellows, was then heard for the last time by Western ears. Mr. Learned's society rejoices in the debt all paid that a year ago seemed to threaten it with disaster. Kansas City sends us no direct report, but I know it to be well and prosperous. Our last baby church is that at St. Joseph, Mo. Started with exceptional wisdom, the little upper chamber, of which they have secured exclusive control, they have converted into a most attractive little sitting-room, that will accommodate an audience of eighty or 100 people. The simplest material, used with taste, secures the air of refinement—yes, of morality—which is entirely missed by many a costly gothic sham, painted, as Lowell puts it, "like an Indian squaw." When I think of some of our Western societies, burdened with their costly barn-like churches, I can but wish that they

might enjoy the luxury of worshiping, once in a while, in the homelike little mission chapel at St. Joseph.

Wisconsin.—The long-silent, but never dead, society at Barraboo is at last active and happy. For many years they waited for the coming man, and have this year made the happy discovery that in their case, at least, the coming man is a woman. Miss Graves, with her quiet, scholarly and refined gospel, has done for them what many a masculine pulpit-pounder tried and failed to do.

Madison has accomplished the delicate feat of changing pastors without suspending its activities, reducing its strength, or marring the good-fellowship. It has modernized the synagogue, and Mr. Crooker carries on the work to the delight and encouragement of all. Milwaukee is the cathedral town in Wisconsin, and seems to be sort of headquarters to all the humanities. Perhaps thirty per cent. of the heads of families are reported as being active in the management of charities and institutions, and the church maintains a benevolent society that works gratuitously among the very lowest classes. Janesville, though without a pastor, has literally kept up the fires of the little church throughout the entire winter. All of the activities have been maintained heartily. Kenosha is the one church closed in the State. We hope that even that is neither despondent nor indifferent. Wisconsin has sadly suffered from the removals of its ministers, and needs the quickening that increased activity of its State Conference would give, and which it will probably receive. Arrangements are being vigorously pushed for a summer grove-meeting at Madison, which I hope will eventually develop into an institution of much significance to our Western work.

Illinois.—This is the strongest State Conference in the West, with its twelve earnest ministers, thirteen active societies, and but one silent pulpit. The meetings of its local Conference, in intellectual ability, social heartiness and religious fervor are second to none in the West; but it is sadly wanting in missionary zeal. It, of all the local conferences, is best able to maintain a State Agent and Missionary; and Illinois is, perhaps, more ripe for such work than any of our States except Ohio. The time certainly is at hand when Illinois ought to move in this direction. At last I think the right man is also at hand, and possibly before the adjournment of this Conference the preliminary steps may be taken towards securing a State Missionary in Illinois, to begin operations in September. W. R. Cowl has been heartily welcomed by the Third Church. He leaves the fellowship of the Methodist Church, and has a noble opportunity with an earnest society back of him. Mr. Galvin retires from the pulpit of the Third Church to take up the superintendency of the Athenæum; a work none the less ministerial because less preachy.

Michigan.—For reasons just alluded to, this State will be allowed to speak for itself. It is the land of new things: four new preachers in one year—Savage, Alcott, Stowe and Wassall. Thirteen societies, all of them with their ministers. At the present rate of growth it will not be long before Michigan will be the strongest Unitarian State in the West.

Indiana.—This State has fallen into evil days. With the removal of Mr. Crooker from La Porte it lost its Bishop; but as the light went out in the north the candle was lit at the southern extremity. It is the State with one preacher now, and possibly the low ebb of Unitarianism in Indiana is attributable not simply to passing and local causes so much as the general average of the State. It needs toning up. The topography of Indiana has deeply affected its theology. If Colorado needs irrigation Indiana needs draining in order to draw off its theological malaria.

Ohio.—This has been the much-neglected State. With the two strong Churches on the northern and southern line, and the heroic little Church at Marietta, we have been content for years; but I am persuaded that no part of our field is perhaps so ripe for active organizing work as this State. This is shown by the prompt response which the unique missionary work of the ladies of Cincinnati, with Miss Sallie Ellis as their efficient Secretary, has received. This work will be reported at another meeting, and it deserves more than a passing interest. How much work one little woman of impaired health can do in disseminating ideas by using the postman, is at once a rebuke and an inspiration to us all. Your Secretary visited Columbus, the capital city and University town of this State, a few months ago, and it is quite evident that it should be occupied by a strong Unitarian minister. There is place for, and a need of, a liberal society there; but more than the man at Columbus does Ohio need the efficient State Missionary, who will study the field, visit the larger towns, give it such deliberate thought as will enable him to plant one new Unitarian Society once every six months for the next three years. The societies at Cleveland and Cincinnati must be eager for that work, and I think the man could be found; and he should be called to represent the Ohio State Conference, and the purses of Cincinnati and Cleveland ought to honor his draft at sight.

Pennsylvania.—Two societies only report from this State. Northumberland, our most ancient and most easterly member, with its lay services and audience of fifteen to eighteen, but with a Sunday School of eighty children. Meadville, which keeps the even tenor of its way. The central interest in Pennsylvania, of course, is the Meadville Theological School, whose worth and work is so large a part of the Western Conference. Always needing funds, it never needed them more than now. The demand for better facilities becomes more apparent and more pressing daily, while as yet there has come but little light to Meadville as to how that demand is to be met, except in the one splendid possibility from Cleveland, which the authorities have seen fit to decline. In the discussion of this Theological School question there will mingle the loyalty to old associations and the courage to accept new possibilities. The discussion should be as thorough and frank as the question is important. I can do no less than to let the President of the Meadville School speak for it, knowing that no subject comes before this Conference that begins to equal it in importance.

MEADVILLE THEOLOGICAL SCHOOL.

The history of the School the past academical year, 1881-2, has been saddened by the removal of two Professors and one Trustee of the School by death.

The call of Dr. Hosmer to a higher life has removed a friend and lecturer to the school whose services covered its entire existence from its establishment. These services were of the utmost benefit to the young men educated here, full of faith and the best spirit. They baptized them into the genius and duties of their holy vocation just at the tender season when they were going out into the field, and left the savor of an influence never to be lost. Dear old patriarch! He has been one of the stately pillars of our Zion, widely known East and West, and wherever known, revered and loved as one of the best and most beautiful of men.

Another of our Professors, C. W. Christy, passed away November 14. Painfully modest and retiring, his worth was only known to the few friends who were admitted to his inmost confidence. Faithful and thorough as a teacher, wholly devoted to his duties, growing each year in ampler knowledge and acquirements, it is very difficult to supply his place. But the image of a patient, untiring student, exact, uncompromising and steadfast in his influence and discipline, and wholly absorbed in his work, will remain as an example and stimulant.

In the removal from earth of Dr. Bellows, our School, in common with all our denominational interests and institutions, has received an irreparable loss. He filled a place and did a work unprecedented and perhaps never to be repeated in our body. There is no one left in the host to lift the shield and wield the spear of Achilles. Incomparable brother! The memory of thy grand character, thy eloquent voice, thy commanding influence, thy enterprising and courageous spirit, thy devoted and glorious work, will never cease to draw tears of admiration and love from us as long as we live. The interest he took in our School, and the services he rendered it, have endeared him to all its friends forever. Less than six months before his decease he came a long journey to deliberate in its counsels and to plan how it could be made more efficient and useful.

With the exception of these bereavements, the course of the institution has kept on the even tenor of its way. The whole number of students in attendance has been fifteen—two ladies and thirteen young men. The tone of the School has been high and good, and the scholarship above the average. Two will graduate in June.

The funds of the School are not sufficient, owing to the steady decline of income, caused by the diminished rates of interest, to authorize the appointment of another teacher in the place of Professor Christy. It is a serious question how this want is to be met. While Andover Theological Seminary has nine resident professors and nine non-resident lecturers, and three more resident professors are contemplated—twenty-one in all—Meadville has but three resident professors and four non-resident lecturers and teachers, or one-third as many as Andover. And Cambridge Divinity School has but four resident professors and two non-resident lecturers and instructors. Do these facts indicate that we are going to lead in intelligence in the theological world, or even hold our past reputation?

All of which is respectfully submitted.

A. A. LIVERMORE,
President of the Board of Instruction.

New York.—We own but a corner of this State, but it is the Buffalo corner, and we hope that it will be a long time before Buffalo forgets its Western kinship or loses its Western consciousness. This post and Cincinnati probably have done the largest work in the direction of the latest charities and the Sunday lecture work of any within the limits of the Conference.

The South.—Louisville reports itself the same as last year. Way down at the mouth of the Mississippi there is encouragement and hopeful activity. The Unitarian Society at New Orleans, with its new pastor, Charles Allen, seems in a fair way of enjoying a prosperity that it has not known for a long time. Does New Orleans belong to the Western Conference? Heretofore it has not even had a nominal connection, but it seems to me that it ought to have a vital one. The Mississippi Valley is ours, and if the southern end of it is ever to feel the organizing force and value of our ideas, I believe it must come through those agencies that are most intimately connected with it. It is the neighborly hand that helps; and more than money to pay back debts, or another church at Memphis or Little Rock, do we need a *Southern Secretary*, who will become, by virtue of years of travel, correspondence, and of that intimate acquaintance that comes from a close study of the field, the Southern Bishop. Such an one alone can know where it is worth while to establish churches, and what kind of men to send them. The South is much more in need of sowers than of harvesters. The agitator has not yet been there, hence there is but little chance for the organizer.

CENTRAL OFFICE WORK.

The Channing Club.—Leaving State work, and forgetting for a moment our circumference care and looking at our central interests, it is for me to report, for your encouragement and inspiration, that the Channing Club, that was organized just previous to our last meeting at St. Louis, has become a most reliable and earnest element in our work. It has contributed over a thousand dollars toward the expense of our central office in Chicago, and has contributed a like sum for the coming year. Its meetings, which are held monthly, have been attended by about thirty of the leading Unitarian gentlemen in Chicago, who have taken great interest in the discussion of such questions as the following: "How to Secure More General and Prompt Attendance at Our Churches;" "Pulpit Rotation and Exchange;" "O. B. Frothingham's New Position;" "How Best to Extend Our Cause;" "The Liquor Question in Chicago;" "Our Interest in the Newspaper Business," and "Charities." The good effect of these discussions, and the new strength that comes from this organization, have not only been felt in Chicago, but in the remotest parts of our mission field, even to Boston, where a similar club has been organized, with every indication that it will be worthy its Chicago parent.

The Colegrove Book Co., though not of us, but with us, has been an unquestioned strength to our cause. Through its business prosperity we have found a book depository that is steadily at work multiplying readers of the best liberal books, and by assuming all the business responsibility and financial care of UNITY and LITTLE UNITY it has given these papers stronger confidence in their perpetuity, the importance of which to our missionary cause I think it not easy to overestimate. But for the story of these interests may I refer you to the very hastily written paper recently read before the Channing Club, and printed in the last issue of UNITY, which is distributed among you this morning, and which I hope you will take the pains to read, that you will be willing to do all you can toward correcting the past and writing the future history of this part of our work.

The Woman's Western Unitarian Conference and the W. U. S. S. Society are organizations that are to be heard in these meetings in their own behalf. It is sufficient for me to say, in this connection, that inasmuch as from them have come to us great strength, so your Secretary has found it both his privilege and his duty to do all in his power toward advancing their interests. Their organization has justified the expectation that they would multiply our instrumentalities for usefulness, and our experience has disproven the apprehension that they would distract the work or divide the devotion. Absolutely we have worked for one cause, though with differing instrumentalities.

OUR NEEDS.

It is borne in upon me, as our Quaker friends would say, to testify to you this morning of some of the pressing needs of our cause. It is for me to state them; it is for you to decide how soon they are to be realized.

Church Building.—No less than twelve points in our field are to-day facing the problem of church building.

Most of them have not yet determined upon their plans. Many of them are expecting or hoping for outside help. Des Moines, Iowa, and Madison, Wis., are waiting for their turn to receive help from the denomination at large. They deserve it, and they will get it; but I give but little encouragement to those other points in this direction. How, then, can we help them? My returns show that the thirty church buildings reported represent an aggregate cost of $875,355.53, or an average cost of nearly $30,000 each; that they have a seating capacity of 13,240, while the average attendance is less than half that. Not infrequently are churches reported with a seating capacity of 400 or 500, while the attendance seldom, if ever, reaches above a fourth of that number. Now, in the language of Dominie Sampson, this is "prodigious!" It is more than that—it is very, very wicked. The sins against economy, good taste and beauty, as typified by the external church building, go very far to neutralize the good done by the internal work of the church. Can't we do something toward teaching these people to build within their means, rather than go begging for other people's means? The locality that can raise $3,000 ought to be taught how to supply a church home for that sum, rather than go begging to the A. U. A. for $3,000 more. In order to help along this work, the Executive Committee ought to be entrusted with a sum not less than $400, to be offered to architects for competitive plans of church buildings, ranging in price from $1,200 to $5,000; said plans to become the property of the Conference, and the successful architects binding themselves to retrace them and furnish specifications to societies desiring to use them at nominal price. Such a fund, judiciously expended, might do much toward rationalizing and economizing the use of funds entrusted to building committees.

May I anticipate here a word for our Sunday School Society. The interest most neglected by this Conference, its work second in importance to none, has been carried on from year to year without recognition or material aid from this body. It needs, to-day, $500 in order to enable it to effectively continue the work it has so auspiciously begun. Just before leaving Chicago one friend contributed $25 and another $50 to this needed fund—the latter expressing the desire to be one of the ten that would make up the entire sum; and I hope that we will not leave this Conference until the entire sum be realized.

THE SECRETARY'S WORK.

Of the work of your Secretary I will not attempt to speak, except so far as a few figures may speak for him. What he has done, and how he has done it, is sufficiently open for your inspection, without any additional words in this report. What he wanted to do, and failed, cannot be reported, and it is best that it should not. He has represented you in eight different Conferences since his last report, namely: those held at Ionia, Des Moines, Baraboo, Bloomington, East Saginaw, Mount Pleasant (Iowa), Lawrence and Kalamazoo. The last State Conference, held at Mattoon, is the first State Conference held in the West, since he occupied the office, which he failed to attend. He has visited, one or more times, to speak, lecture, or to consult in the interests of your work, the following places: Denver and Greeley, Col.; Alton, Bloomington, Buda, Chicago, Englewood, Mattoon, Monmouth, Nora, Quincy, Sheffield, Shelbyville and Tremont, in Illinois; Evansville and Hobart, in Indiana; Algona, Des Moines, Keokuk, Mt. Pleasant and Riverside, in Iowa; Lawrence, Kan.; Ann Arbor, Athens, East Saginaw, Grand Haven, Ionia, Kalamazoo, Manistee and Sherwood, Mich.; Minneapolis and St. Paul, Minn.; Kansas City, St. Joseph and St. Louis, Mo.; North Platte, Neb.; Cincinnati, Cleveland and Columbus, Ohio; Meadville, Penn.; Baraboo, Broadhead, Clinton Junction, Cooksville, Janesville, Lancaster, Lone Rock, Madison, Milwaukee, River Falls, Sharon, Spring Green, Turtle and Wyoming, Wis.—making in all fifty-four different places in twelve different States. He has delivered sixty-six sermons, thirty-three lectures, twenty-five Sunday-school addresses, fifty-seven essays and speeches, and held thirty-five consultations and conversations, aggregating 216 occasions on which he has tried to represent you and your work, outside of his office work. He has assisted in two church dedications and in three installations. To accomplish this has necessitated 24,655 miles of travel, and to conduct a correspondence which has necessitated the writing of upward of 1,200 communications.

The office work, as you may readily understand, constantly grows in importance; executive problems are constantly being multiplied, while the accumulating experience and the widening acquaintance of your Secretary with both the field and the laborers make it possible now of doing much missionary work through the post, that a few years ago could only be done in person. This increase of work cannot be continued much longer without either a readjustment or a complete breaking down on the part of the workers. Notwithstanding the most economic retrenchment of labor by your Secretary, the deliberately turning a deaf ear to many of the opportunities that presented themselves, yet you will observe that this last year's work has involved 2,732 miles more travel than that of any previous year, the visiting of ten more points than ever before, forty-four more speaking occasions than ever before, and an increase of correspondence which could not possibly have been met had it not been for the providential discovery of a typewriting assistant, which has greatly reduced the strain both upon the reader and the writer, lifting a load off the shoulders of the Secretary and placing it upon his pocketbook, where he was very glad to put it.

Friends, we might as well make up our minds now as at any other time that our oak cannot thrive longer in our present flower-pot. Steadily has the work developed its line of growth. The one man policy whose presence is expected and needed both at the circumference and at the center at the same time, must in the end prove disappointing. We have come to that pass to-day where not one missionary for the Western Conference, but one for each State Conference, should be our policy; not one seed-sower but six seed-sowers should we count as ours for next year. Not the Secretary-at-large, but the State Secretary, must direct most of our local organizing work in the future. Friends, so profoundly do I feel this truth that I to-day hand back to you so much of that trust as is involved in the persistent and continuous field work.

I surrender it to you because I believe that in trying to do it with a fraction of my overstrained life I stand in the way of the five or six men that you ought to be ready to help support. I ask you to take back this work from me, and give it into other hands, because I believe that I can do you better service in other directions. Henceforth, it seems to me that I can best serve the cause by fostering into helpful strength the central work. This is, to my mind, the manifest line of growth.

But, friends, if these considerations seem inadequate, then let me frankly urge the more personal and, maybe, the more selfish reasons. There have been sent to me, of late, reminders that this body cannot always stand the strain of incessant travel. The growing frequency and force of these rebukes and warnings of nature are known only to myself, and I dare not refuse them hearing longer. For seven years I have served you by midnight vigils in railroad waiting-rooms and the fitful sleep of railroad travel, that our great distances might be reduced to the *minimum*. I believe in that work as much as ever, but have I not done my share of it? Is it not now time for that "second relief" that I have been in the habit of annually calling for? If I can still serve you as your central servant and Secretary, I am at your command. I only ask of you that in future I may spend my nights in bed and my Sundays with my family.

For past courtesies, encouragements and sympathy, DEAR FRIENDS, I THANK YOU.

THE WORK OF THE CENTRAL OFFICE.

A Brief Review, read at Annual Meeting of W. U. C., at Cleveland, May 5, 1882.

FRANCES L. ROBERTS, ASSISTANT SECRETARY.

Though the work of the Chicago Central office has been reported at each annual Conference since it was re-established in Chicago, three and a half years ago, the question continues to be asked, "What is the nature of your work?" And it may not be amiss to give a brief review, covering the whole period, which, dating it from the first publication of UNITY, really extends over four years, and carries us back to March 1, 1878, when the first copies of UNITY, then the *Pamphlet Mission*, were sent out to some actual, and a good many hoped for, subscribers.

Then we had nothing that could be called an office of publication. The mailing list and correspondence found a home on a desk in one corner of the Chicago Athenæum for which we were indebted to the kindness of its Superintendent, Mr. Forbush. The type was set up in a small printing office elsewhere, the press-work was done in another upper story, on a different street. The editorials were written, proofs read, and the numerous details, known only to the person who has attempted to carry one issue of a paper through to completion, all had to be done in places remote from any of these points and accomplished at serious disadvantage. The need of a central point, where most of the work could be done, and which should receive all of the time of one or two persons, instead of fragments, as heretofore, was imperative.

But with all these drawbacks the *Pamphlet Mission* lived, its mailing list increased steadily, and the necessity of adding more reading matter became apparent. At the end of six months, after much tribulation and correspondence and many conclaves, the *Pamphlet Mission* was re-christened by its founders with the name of UNITY. An amusing chapter could be compiled from the criticisms of the public on both names. If it had been remorseless and unsparing when inspired by the *Pamphlet Mission*, it was mild compared with that which greeted UNITY. Ridicule used all her weapons; but as nothing better was offered, either before or after the naming, UNITY it was destined to remain, winning over to its name and motto even the most disaffected, and harmonizing conflicting opinions into kindly unity with its purpose, spirit and name.

After eight months of living round, a room was rented by the Executive Committee of the Western Conference, and the *Western Unitarian Headquarters* was opened anew, after a lapse of eight years, during which period there was no place west of Boston where a Unitarian book could be bought. You have all heard of that room on the fifth floor of a business block in Chicago. It has been the subject of much comment, and has afforded some amusement to those who saw in it a puny attempt to do a great work.

The furnishing was limited, but sufficient; and we were very glad of the home it offered. As rapidly as they could be gathered in, this was made the center of the interests of Unitarianism in the West. The Western Sunday School Society was moved into the room from its home in Janesville, and at last had an office of publication; and the publication of the series of lessons known as the "Unity Sunday School Lessons" followed almost immediately after the removal.

The room was also a depository for the books of the American Unitarian Association, with a full line of their tracts. It was intended to be, and speedily became, a Bureau of General Information upon subjects connected with Unitarianism. Letters were received asking information upon everything bearing upon Unitarianism, from statistics to articles of faith.

It is not the intention to give other than the briefest report of this work, which has been so fully recounted heretofore, only to satisfy some of the questions asked.

The Sunday School Society have published a most carefully prepared series of lessons, twelve in number up to the present time,—lessons that have no counterparts in value, we may safely say, in any other denomination in America. Have published a carefully prepared series of cards, five in number, denominated alphabetically as A, B, C, D and E. Have issued a Service and Song Book, in two parts, at intervals of nearly two years between each; and during the last summer a Shorter Service for Infant Classes. A pretty good showing for three years of work.

Unity Publishing Committee have issued the Hymns and Chorals, which it is not proper to praise too highly with the editors in the audience; but the books are in the pews and tell their own story. Have published, from plates kindly given by the late Hon. John J. Bagley, a Responsive Service, prepared for the use of the Detroit

Society by Rev. T. B. Forbush,—and again I dare not be laudatory lest the modesty of the author be wounded. Have published "Scriptures Old and New,"—and here again I am reminded that one of the compilers of this beautiful collection is our host, and it can only be mentioned; but this will give you an idea what has been done in the way of publishing with such meagre facilities for work, and also give some idea of the amount accomplished. Aside from this, and the newspaper publishing, which makes its inexorable demands every two weeks, we have received in one year nearly two thousand letters, most of them requiring answers, to say nothing of many more that were written, from which no answers were received. This does not include the letters received by Mr. Jones as Secretary of the Conference.

One feature of our room has been omitted; and as it is one that takes much of the time of those employed in the room, and is as important in its way as any other, must have mention. I allude to the reception of visitors who come on business or to use the room as a temporary home while stopping in the city, and those who come to ask information where others write for it. This was one great object in establishing the Headquarters,—to have it really a place where our friends felt free to come,—a secular home for their faith, if we may call it such; a common home where they could meet and talk over work to be done, find out what was being done, and to use as a committee-room. This work has grown more and more, until now that we are pleasantly located in a new and elegant office, provided by the generosity of the Channing Club, the time of the person who receives callers, answers, questions, transmits messages to ministers within the city, and innumerable other duties of similar character, is so thorough absorbed that there is but little left for anything else.

I am aware that this is a very imperfect sketch of the work, but when I attempted to prepare it its magnitude in the way of detail was greater than I had realized, and it either must be very brief or very long; there was no medium ground. But if this answers some of the questions asked it will have served its purpose.

PROCEEDINGS OF THE TWENTY-EIGHTH SESSION OF THE WESTERN UNITARIAN CONFERENCE.

HELD IN THE "CHURCH OF THE UNITY."

CLEVELAND, OHIO, THURSDAY EVENING, MAY 4.

Upwards of one hundred and fifty delegates were in attendance, and a pleasant feature of the occasion was the presence of a number of Eastern friends, notably Rev. G. Reynolds, Secretary of the American Unitarian Association; Rev. Charles G. Ames, of Philadelphia; Mrs. Kate Gannett Wells, of Boston; Mrs. Barrows, wife of the Editor of the *Christian Register*; Miss Mary F. Eastman, of Tewksbury, Mass., and others.

The opening sermon was preached by Rev. G. W. Cutter, of Buffalo, on "Progressive Christianity," from the text found in John xvi.: 5 to 13. At its close, Rev. F. L. Hosmer, pastor of the "Church of the Unity," in a few hearty words on behalf of himself and his people, extended a cordial welcome to all who had come. J. Ll. Jones, the Secretary of the Conference, invited all to lend a hand to the work of the Conference.

SECOND DAY.—MAY 5.

At nine A. M. a devotional meeting was held, led by Rev. John R. Effinger, of Bloomington, Illinois, and at ten o'clock the Conference was formally opened by Rev. Jenk. Ll. Jones.

In the absence of both the President and Vice-President, Rev. G. E. Gordon was chosen to preside. On motion, C. S. Udell, of St. Louis, was chosen Assistant Secretary. On motion of Mr. Jones, a committee of seven was appointed by the Chair as a Committee on Work, consisting of Rev. John Snyder, of St. Louis, Chairman; Revs. T. B. Forbush, of Detroit, W. C. Gannett, of St. Paul, J. T. Sunderland, of Ann Arbor, Brooke Herford, of Chicago, G. E. Gordon, of Milwaukee, and Mr. M. B. Hull, of Chicago. A Business Committee of three members, to whom all resolutions were to be referred, was also appointed by the Chair, as follows: Revs. J. T. Sunderland, J. H. Crooker and J. Vila Blake. Following the appointment of Committees came the reading of reports from the officers of the Conference.

Rev. J. Ll. Jones, General Western Secretary, made his annual report. (See p. 118)

Rev. C. W. Wendte, of Cincinnati, moved that the main part of the report be accepted, the closing request being referred to the Committee on Work. Carried.

Miss Frances L. Roberts, Assistant Secretary, then read her report. (See p. 125.) The report was accepted and referred to the Committee on Work. Rev. Brooke Herford, Treasurer, next read his report. (See p. 130.)

Mr. Wendte moved that a vote of thanks be tendered Mr. Herford for his efficient work during the year as Treasurer. Carried.

Mr. Forbush made a report of the Michigan Conference, which was also accepted and referred. Mr. Snyder announced that the deficit of $93.50 in the salary of the Secretary, as shown by the Treasurer's Report, had been more than made up by personal subscriptions since the report was read. The President called upon Rev. Grindall Reynolds, Secretary of the American Unitarian Association, to give some account of the work done by that society in the West. Mr. Reynolds did so in a brief but interesting way. He spoke especially of the work being done among the Scandinavians in the Northwest by Rev. Kristofer Jansen. Also of the church in New Orleans, its past difficulties and discouragements, and the more hopeful outlook for the future.

Rev. Newton M. Mann, of Rochester, N. Y., announced that his church would like to unite with the Western Conference, whereupon, by a rising vote, it was welcomed into fellowship. The Conference then adjourned till two P. M.

AFTERNOON SESSION.

The session was opened by the reading of the Report of the Committee on Incorporation, which was referred to the Committee on Work, to be returned for final action at the Monday Session.

An essay was next read by Rev. T. B. Forbush—"The Story of Western Unitarianism,"—giving a brief history of the growth of the denomination in the West, and full of many interesting personal reminiscences. The discussion of the essay occupied the next half hour, and was participated in by Revs. Reynolds, Herford and others. Rev. Charles G. Ames, of Philadelphia, was introduced as one of the early missionaries in Minnesota. At three P. M. Judge John McKeighan, of St. Louis, read an essay entitled, "A Layman's Word to the Church about Business," which was well received and awakened a lively discussion, in which Rev. Mr. Mann, Mrs. Kate Gannett Wells, of Boston, Mrs. Effinger and Revs. Wendte, Jones, Gordon, Forbush and others took part.

The Business Committee reported the following resolution:

Resolved, That this Conference would place on record its sense of the deep loss which our Unitarian churches throughout the West, as

in every other part of the nation, have sustained in the removal of our venerated friend and leader, Dr. Bellows. We recall not only his noble eloquence, his splendid organizing power, and his beautiful piety, but especially, to-day, his constant interest in the progress of liberal Christianity over our country, his willingness to respond to every call for the help of his powerful voice, and the wisdom and cheer of his presence. The Western Conference owes much to his inspiration, and will forever treasure his memory.

Before the vote was taken on the resolution, Mr. Ames, in a few fitting words, paid a touching tribute to the deceased.

The report was adopted, and a copy of the resolution was ordered sent to Mrs. Bellows.

Adjourned.

EVENING SESSION.

At 8 P. M. the social reunion announced for Saturday evening was held, the change in time being made to permit an earlier greeting of old friends and an earlier and longer acquaintance among those who met as strangers. It was a delightful occasion which all seemed to enjoy.

THIRD DAY, MAY 6.

The morning session was opened with devotional exercises, led by Rev. Kristofer Jansen, of Minneapolis. At 10 o'clock Rev. E. S. Elder, of Keokuk, took the chair, by request, while Mr. Gordon read an essay on "Associated Charities." The essay was listened to with much interest, and was followed by an animated discussion of the general subject of associated charities.

Prof. George L. Cary, of Meadville, Pa., then read an excellent paper on "Preparation for the Unitarian Ministry." At the close of the reading of this essay, Mr. Sunderland presented a resolution in regard to the offer of Mr. J. H. Wade to the Meadville Divinity School, which was referred to the Committee on Work.

Mr. Hosmer then, on behalf of the Committee on Educational Institutions, briefly reviewed the history of Mr. Wade's offer, the consideration of it by the trustees at Meadville, their conclusion, and the present status of the whole matter.

From the Committee on Business came the following resolutions of respect:

Resolved, That this Conference desires to express its sense of the great loss which the cause of rational religion has sustained, during the past year, in the death of Rev. Geo. W. Hosmer, D.D., one of the honored pioneers of Unitarianism in the West, and first President of the Western Conference; Rev. R. L. Herbert, one of the brightest minds and finest spirits we ever had in our fellowship; and Prof. George Christy, one of the esteemed instructors of the Meadville Theological School.

Resolved, That in common with the friends of humanity and practical religion everywhere, we mourn the death of Dr. Orville Dewey, as a friend of progress and an eloquent and earnest teacher of the religion of life and duty.

Before taking a vote upon it, a tender tribute was paid to the memory of each by personal friends—to Dr. Hosmer by Mr. Reynolds, and to Mr. Herbert and Prof. Christy by Mr. Jones. The resolutions were adopted by a standing vote.

The following resolutions were then offered by Mr. Sunderland and adopted:

Resolved, That our Conference record its gratitude for the life and work of Samuel Johnson, teacher of that religion of the soul which underlies the thousand varying religions of human history.

Resolved, That our Western Unitarian Conference joins the world in reverence for the names of Longfellow, Darwin, Emerson,—of Emerson, the prophet who revealed afresh to man the deep things of the Spirit; of Darwin, who in things of Sense revealed the "Life of Ages richly poured;" of Longfellow, who, as Poet, saw in things of Sense all symbols for the things of Spirit; three fellow-workers of the liberal faith, whose lives have made it forever more inevitable to believe in God and good.

Adjourned.

The afternoon was devoted to a minister's meeting and a meeting of the Woman's Western Unitarian Conference.

EVENING SESSION.

The meeting was opened with prayer by President Livermore, of Meadville.

In the absence of A. G. Jennings, of Chicago, Mr. Jones read the report of the Committee on Publication. Rev. J. C. Learned moved the adoption of the report, and spoke in very high terms of the efficient and business-like manner in which the Colegrove Book Co. was conducted. The report was adopted and referred to the Committee on Work, with instructions to nominate a standing Committee on Publication.

Rev. Mr. Learned, of St. Louis, then read an able paper "Concerning Agnosticism," and was followed by Rev. J. T. Bixby, of Meadville, on the same subject.

FOURTH DAY, MAY 7.

At 10:45 A. M., Sunday, the Church of the Unity was filled to its utmost to listen to a sermon by Rev. Charles G. Ames. He spoke from the text: "The spirit itself beareth witness with our spirit that we are the children of God."

At 3 P. M. the annual sermon before the Woman's Western Unitarian Conference was delivered by Miss Mary F. Eastman, from the words: "For this mortal must put on immortality."

EVENING SESSION.

The platform meeting, to which the evening was devoted, was opened at 7:30 with prayer by Mr. Effinger, Mr. Hosmer presiding.

Mr. Jansen gave an interesting account of the work among his own people, the Scandinavians. Mr. Gannett followed with an admirable discourse on the Agnostic and the three duties we owe him, viz.: to understand, to answer, and to thank him.

Mr. Edwin D. Mead, of Boston; Mrs. Barrows, of Boston; Dr. Wilson, of Ann Arbor; Miss Hultin, of Michigan, and Mr. Reynolds, of Boston, each made interesting remarks, and the Sunday's pleasant service closed.

FIFTH DAY, MAY 8.

The devotional exercises at 9 A. M. were conducted by Mrs. Kate Gannett Wells. At 10 A. M. the meeting of the Western Sunday School Society was held.

At 2 P. M. the Conference was called to order by the acting President, G. E. Gordon. F. E. Kittredge was elected Secretary for the rest of the Conference, and proceeded to the transaction of business as introduced by J. Snyder, of St. Louis, Chairman of the Committee on Work.

Rev. Brooke Herford, on behalf of that committee, read the apportionment of money expected from the churches of the Western Conference for the ensuing year (see page 130), which was adopted, with the recommendation that one-half of the amount apportioned to the several churches be paid by Nov. 1, 1882, and the remaining half by March 1, 1883.

The committee recommended that Rev. Jenk. Ll. Jones be requested to continue as Secretary of the W. U. Conference, including the editorship of UNITY and such attendance on local Conferences as may be desirable, his salary to be $1,500 for the ensuing year, dating from May 1, and including such a vacation as the Executive Committee may arrange.

That the Executive Committee be authorized to make such arrangements as seem desirable for carrying forward the missionary work heretofore done by our Secretary; and that it be also authorized to expend not exceeding $200 toward the salary of a clerk.

WHEREAS, It seems desirable to encourage the various States to sustain missionaries of their own,

Resolved, That in case any State arranges to pay a State missionary, such a proportion of the moneys paid by that State into the Treasury of the W. U. C. as may seem fair to the Executive Committee be returned to the State Association.

The special committee on the Wade Theological School reported the following resolution through Mr. Jones, which was adopted:

WHEREAS, We have heard with deepest interest of the generous proposition recently made by J. H. Wade, Esq., of Cleveland, to found in that city a Theological School on a broad and catholic basis,

inviting therein the union and transfer of the Meadville Theological School for the greater strength and efficiency of the proposed institution, to be liberally endowed by him; and,

WHEREAS, The Trustees of the Meadville School, by the obligations of their trust, have not felt at liberty to favor a transfer of the school from Meadville, as proposed, therefore

Resolved, That we, as a Conference, recognize with sincere gratitude the munificent offer so generously made, and so courteously submitted to representatives of our Unitarian fellowship for their judgment and consideration; that we cannot consent to lose such a noble service to the cause of rational religion as that contemplated in the generous proposition of Mr. Wade; that we still hope that his purpose may be carried into effect, to the advancement of religious education in this country, and that to this end we hereby desire to express our earnest sympathy with him in such an institution as he has proposed to found, and our hearty co-operation with him in its establishment and for its future success.

Resolved, That a committee of three be appointed by this Conference, in connection with similar committees from the American Unitarian Association and the National Conference, to confer together and with Mr. Wade for the establishment of such a school as he has proposed and offered so generously to endow.

F. L. Hosmer, of Cleveland; John Snyder, of St. Louis; and J. Ll. Jones, of Chicago, were appointed such a committee. These gentlemen will meet the other representatives in Boston, during Anniversary Week.

The Committee on Work reported the following:

Resolved, That this Conference learns with pleasure of the proposed Unitarian grove-meeting to be held next July, 20-23, at Madison, Wis., and that we recommend that a committee of three be appointed by this Conference to co-operate with the State Committee to make this prosperous, and to commend it to the favorable consideration of the people of the West.

Adopted.

The Committee on Work then presented a scheme of incorporation, the second article of which—the one defining the particular business and object for which the incorparation was formed—was brought before the Conference in the shape of a majority and minority report, as follows:

Majority Report.—The particular business and object of the Western Unitarian Conference shall be the transaction of business pertaining to the general interest of the societies connected with the Conference, and the promotion of rational religion.

Minority Report.—The particular business and object of the Western Conference shall be the transaction of business pertaining to the general interest of the societies connected with the Conference, and the advancement of the cause of intelligence, freedom, reverence, fellowship, character and helpfulness in religion.

The majority report was advocated by Messrs. Herford, Sunderland, Crooker, Gordon, Wendte, Effinger, Hunting, Cutter, Lusk and others. The minority report was urged by Messrs. Gannett, Hosmer, Learned, J. Ll. Jones, Mann, J. C. K. Jones, Snyder, Fisher, Crosby and others. The majority report was finally amended by the omission of the last clause. The report, as amended, was adopted by a vote of 27 to 7.

Conference adjourned.

TUESDAY, MAY 9, 9:30 A. M.

Conference was opened by prayer by Rev. Brooke Herford, Rev. G. E. Gordon in the Chair.

Committee on Work reported, through its Chairman, the following resolutions, which were adopted:

Resolved, That the thanks of this body be expressed to the society in Cleveland for the bountiful and cordial hospitality extended to this Conference during the present session.

Resolved, That the thanks of the Conference be expressed for the reduction in fares granted to delegates to this meeting by railroad and steamboat companies.

Resolved, That this Conference recommend the effort of the Unitarian Society at Des Moines, Iowa, to build a new church, to the cordial support of the churches of the West, the A. U. A., and the denomination at large.

Resolved, That when the Unitarian Society at Madison are prepared to go forward in the work of church building, this Conference will heartily recommend that interest to the generosity of the American Unitarian Association and Western Unitarians as a work of importance.

Resolved, That Rev. J. Vila Blake, of Quincy, be invited to preach the opening sermon at the annual meeting of 1883.

Resolved, That in accordance with a recommendation referred to this committee, that Messrs. W. C. Gannett, J. Ll. Jones and J. C. Learned be appointed as standing Committee on Publications, and that they be requested to act in connection with the Colegrove Book Co. in such publishing schemes as may be deemed practicable and of general interest to our cause, and to make a report of the same to the Conference at its next annual meeting.

The articles of incorporation, and the by-laws for the government of the same, were taken up, passed upon article by article, and then adopted as a whole, after which the officers were elected (see page 137).

B. P. Moulton, J. Ll. Jones and Joseph Shippen were authorized to complete the incorporation upon the line indicated by the proceedings of the Conference.

Moved by J. T. Sunderland, seconded by S. S. Hunting, that the Directors of the Conference be instructed to execute a seal for the Conference with the words "Freedom, Fellowship and Character in Religion" engraved upon it as our motto.

The following, introduced by Rev. C. W. Wendte, was passed, and then the vote, on motion of W. C. Gannett, who voted for the resolution, was reconsidered, and the resolution was laid upon the table:

Resolved, That this twenty-eighth session of the W. U. Conference interprets Unitarian Christianity in no narrower sense than the cause of intelligence, freedom, reverence, fellowship, character and helpfulness in religion.

F. L. Hosmer introduced the following:

WHEREAS, Rev. Brooke Herford and Rev. Charles W. Wendte, who have been fellow-workers with us now for several years in our Western field, having charge over two of our largest and most important churches, are about to leave the limits of our Conference for posts of duty further east, we wish to put on record our sense of the value of their work among us, their active interest in all the affairs of the Conference, and our warm personal regard and affection for them; and while we greatly regret their departure from among us, we congratulate the churches that are to have them as ministers, and we know that wherever they are they will be still bound to us in the unity of spirit and the love of our common work.

Tender and complimentary remarks were made by Messrs. Hunting, Gannett, Jones, and Mrs. K. G. Wells, which were responded to by Brothers Herford and Wendte, after which the resolution was passed by a standing vote.

Mr. Hosmer, on behalf of some friends of the Conference, presented the Secretary, J. Ll. Jones, with $500, with the request that it be used to defray the expenses of a vacation visit to his birthplace in Wales.

Moved by Mr. Gannett,

That Jenkin Lloyd Jones, the Secretary of the Western Unitarian Conference, bear to the Unitarian Conference of South Wales the heartiest greetings of our fellowship. They sent him to us in his youth—we send him back a full-grown messenger of our common faith in freedom, fellowship, and character in religion.

After the singing of a hymn, and the benediction by Secretary Jones, the Conference adjourned *sine die*.

S. C. UDELL,
F. E. KITTREDGE,
Assistant Secretaries.

ANNUAL REPORT OF THE MICHIGAN UNITARIAN STATE CONFERENCE FOR THE YEAR ENDING APRIL 1, 1882.

Read before the Western Unitarian Conference at Cleveland.

T. B. FORBUSH, SEC'Y.

The Seventh Annual meeting of the Michigan Conference was held at East Saginaw, October 18–20, 1881; the Fifteenth Semi-annual meeting, at Kalamazoo, April 18–20, 1882. Both meetings were well attended, of more than usual interest, greatly stimulated our local fellowship and promoted our local work. At the October session Robert W. Savage, of the last class at Meadville, was ordained as minister of the church at Mt. Pleasant; and at the April meeting Rev. A. N. Alcott, late of the Presbyterian church, was installed over the church at Kalamazoo. Our efficient State Missionary, Rev. F. E. Kittredge, has wisely and diligently conducted our State work during the year, under the advice and direction of our Missionary Committee. In prosecuting that work he has visited every part of the State, traveled more than 7,000 miles within State lines, and preached in some eighteen or twenty different towns and cities. *He has, by his own exertions, raised about* $1,000, *which the A. U. A. has supplemented by a gift of* $500 *to the State for missionary purposes.* He is also distributing some 280 copies

of the *Register*, weekly, which are furnished by Eastern friends. During the year we have established a church at Mt. Pleasant, over which Rev. R. W. Savage has been settled; have located Rev. Jos. Wassall at Ionia; have organized regular services at Leslie, and have arranged for preaching at Saranac and Grand Ledge. The last two places being near Ionia, we hope to consolidate them into Bro. Wassall's circuit. So much of our missionary's time has been occupied in caring for old fields that comparatively few new ones have been opened. Kalamazoo, Jackson and Manistee have been without ministers during the year, but all are now supplied with experienced men who will do good work. Grand Haven will have its new church finished in June; Ann Arbor, in October; Manistee has bought a lot, and will immediately build; while East Saginaw and Mt. Pleasant are moving in the same direction. This is our building year. Mention must be made of the admirable work which is being done by Rev. M. V. Rork and his associate, Miss Ida Hultin, in Southern Michigan. In addition to the establishment of a school for young men and women, they have, within the last two years, built two good churches, one at Athens and one at Sherwood, and have established regular weekly preaching in two or three neighboring towns. Mr. Rork is a decided Unitarian, though his church at Athens has not yet united with our Conference. The church at Sherwood was represented at our spring meeting at Kalamazoo, and when Miss Hultin goes to Meadville, next fall, will look to us for a man to take her place. He will need be a good one if he fills it.

Our missionary experience has shown us that our State is ripe for organic work. The seed which has been sown, and is being sown by so many agencies, is springing up and needs wise caring and culture. The peripatetic lecturer is not so much wanted as the thoughtful builder, who shall organize crude ideas into some helpful life. We have learned three things. First, that every incipient church must have very prudent handling and gentle nursing at the start, else it will hardly get more than "a name to be." Secondly, that when we establish an organization we must stand by it, encourage it, nourish it, and never consent to its being abandoned. Thirdly, that it is unwise to open up even the most promising new place until we can find the man to fill it. The want of the Conference to-day is men, men of ability and religious earnestness, who will go in and possess themselves of the opportunities which lie waiting.

ANNUAL REPORT OF THE IOWA UNITARIAN ASSOCIATION FOR YEAR ENDING APRIL 1, 1882.

Read before the Western Unitarian Conference at Cleveland.

MRS. C. T. COLE, SECRETARY.

The work in Iowa during the past year has *not* been a showy one. We have had no large accessions to our ranks, no new churches dedicated, nor unusual sums of money raised. And yet the outlook to-day, present and prospective, is far from discouraging. From our inside standpoint we can see more of the real elements of encouragement than on some former occasions when there was a greater apparent showing.

The year's work has been marked by a quiet accumulation of strength, especially in the older societies.

Our young evangelist, Mr. Cushing, has been steadily enlarging his work, until it now occupies a very prominent place in our hopes for the future. From the small places near Iowa City, where he began his ministry, he responded to the earnest desire of friends in Brighton and Richland, and preached for them through the autumn, having the satisfaction of speaking to eager and delighted audiences, most of whom heard Unitarian preaching for the first time, and welcomed it as *glad tidings*.

He being our only minister free to move, it seemed best that he should devote his time to places that promised *permanency*. Accordingly, in January, he set about creating for himself a circuit from the larger towns on the line of the C., B. & Q. R. R. This circuit is now completed, and yields him a definite salary of $1,000. Mr. Cushing has been self-supporting from the first; and although a missionary in every sense of the word, the Association has never expended but $30 on his work.

His circuit consists of one Sunday per month at Osceola, one at Red Oak, and two at Creston. The latter place is an important railroad center, and the work there has started out with more lusty vigor, more inherent promise, than at any other point in the State. Services are held in the Opera House, with the largest audiences and the best music in the city. The local papers report "crowded houses," "many going away unable to get in," "an audience of fully 700," etc. A society has been formed,—its social gatherings already a feature of the town,—and a Sunday School is in process of formation. The enthusiasm of the young society has been fanned to a white glow by the narrow and short-sighted opposition of the orthodox clergy of the city. They are already asking for services every Sunday.

This Creston experience sets us to thinking. With such points and such possibilities of fresh, new growth all through our Western States, how much effort and time and money can we afford to expend in forcing into a new show of life,—often a mere struggle for existence,—some abandoned or unfortunate scion of the past?

For the last two years, for obvious reasons, our treasury has been unable to expand in proportion to the increased demand upon it. The few societies that are self-supporting feel that their best effort is required to meet their own enlarged expenditures. The State treasury has never received anything from societies as such, but depends entirely upon individual subscriptions and memberships. This past year, in our doubt and perplexity, the A. U. A. stepped in as our *special providence*, and solved our problem for us by donating $300 to Des Moines and $200 to Council Bluffs. We have raised, in addition, during the Western Conference year, $502.71.

If our mission were to *conquer*, we, in Iowa, might well pause and doubt; but if, as we believe, it is rather "to *leaven* and to *lift*," we have many significant signs of the times to hide in our hearts, while we patiently await God's own time.

The older and more thickly settled portions of our State are dotted with thriving towns, of which the one we visited last Sunday is a type. A village of 1,000 people, with six neat church buildings, all paid for years ago; but three of them closed and empty for two or three years past, the remaining three having services only on alternate Sundays, and small audiences then. Inside the pleasant homes we found the works of Channing and Parker, of Frothingham and Savage. The *Alliance* and *Christian Register* and UNITY were eagerly read, and loaned to the neighbors, their sermons finally transferred to scrap-books by those whose names still stood on Presbyterian and Congregational church rolls. One good Congregationalist brother, who had regularly rode in six miles to hear Mr. Cushing, was most industriously circulating the tracts of the A. U. A.

In the one sermon we heard, from a Methodist pulpit, there was no word that might not have appropriately dropped from a Unitarian platform.

Religion is not dead! These silent and deserted churches stand there adjuring us to "Ring out the old, ring in the new!" Steadily reminding us that it is our work to transform them into temples that stand for a Rational Religion,—temples whose doors of Freedom and Fellowship stand open wide to every truly devout and reverent soul, whose altar fires are ever aglow, inviting all to enter who would worship the Infinite Father in "spirit and in truth."

The hour has struck! Where are our consecrated and heaven-anointed men and women who are equal to, and ready for, this work of *reconstruction?*

Our orthodox friends are busy with their knotty problems of "the federal headship of Adam," "the theology of the Covenant," and "the literal phrase, entire, identical and perpetual obligation of the creed." Let us bestir ourselves to renewed effort to preach a Living and Indwelling God, who speaks to us to-day from that inspired and cosmic volume which humanity may ever unfold but can never revise.

TREASURER'S REPORT.

May 1, 1881, to May 4, 1882.

PAID UNDER CHURCH APPORTIONMENTS.

	Apportioned.	Paid.
Broadhead, Wis.	$ 10 00	
Charlotte, Mich.	10 00	
Manistee	55 00	
Ionia	10 00	
Indianapolis	10 00	
Kansas City	10 00	
La Porte	25 00	
Muskegon	10 00	00 00!!
Nebraska (State)	10 00	
Omaha	10 00	
Toledo	10 00	
East Saginaw	10 00	
Keokuk	20 00	
Jackson, Mich.	10 00	
Alton	20 00	10 00
Meadville	50 00	45 82
Kalamazoo	25 00	19 00
Ann Arbor	25 00	25 00
Baraboo	10 00	10 00
Bloomington	50 00	50 00
Buda and Sheffield	20 00	20 00
Buffalo	125 00	125 00
St. Louis, Church of Messiah	500 00	500 00
" Unity Church	80 00	80 00
Chicago, " "	250 00	250 00
Cincinnati	250 00	250 00
Detroit	100 00	100 00
Hobart, Ind.	5 00	5 00
Geneseo	25 00	25 00
Geneva	20 00	20 00
Grand Haven, Mich.	15 00	15 00
Janesville	20 00	20 00
Iowa (State)	60 00	60 00
Louisville, Ky.	60 00	60 00
Milwaukee	75 00	75 00
Madison	25 00	25 00
Quincy, Ill.	80 00	80 40

HAVE PAID ABOVE APPORTIONMENT.

Evansville	10 00	20 00
Shelbyville	5 00	10 00
Marietta, O.	10 00	12 00
Lawrence, Kas.	10 00	12 00
Denver, Col.	25 00	36 00
Kenosha (Z. J. Simmons)	20 00	50 00
Chicago, Church of Messiah	350 00	400 00
" Third Church	30 00	32 00
Cleveland	75 00	91 50
St. Paul, Minn.	100 00	153 61
Carried into account		$2,687 33

PERSONAL DONATIONS.

Friends at Winnetka—Maj. Crosby, $10.00; Mr. Shackford, $5.00; Mr. Wilson, $5.00; Mr. Lloyd, $5.00	$ 25 00
Andrew Crawford, Chicago	20 00
Wirt Dexter "	25 00
Mr. Richardson and Mr. Whipple, Princeton	10 00
Mr. Follett and friends, at Sandusky	15 00
Joseph Shippen, Chicago	10 00
Petersons, Warren, O.	2 00
Mrs. Bookstaver, Dunkirk	1 00
Two Cincinnati friends	2 00
Carried into account	$ 110 00

SPECIAL COLLECTION AT CONFERENCE TO MEET DEFICIT.

Rev. John Snyder	$ 5 00
Rev. C. W. Wendte	5 00
J. W. Hofste	50
From Alton	5 00
Mr. Forbush, Buffalo	5 50
Nathan Mears, Chicago	5 00
M. B. Hull, "	5 00
B. F. Felix, "	5 00
Five ladies from Ann Arbor	5 00
Friends from Quincy	15 00
John Thorsen, Milwaukee	5 00
Mr. Sanborn	1 00
	$ 01 50

GENERAL ACCOUNT.

Receipts:

Balance in hand from last year's account	$ 7 06
Received *from Churches*, as per apportionment list	2,687 33
Grant from Illinois Liberal Fraternity	25 00
Personal subscriptions, solicited by the Treasurer	110 00
Received per Mr. Jones for supplying pulpits	190 00
" " " missionary lecturing, and collections at lectures	198 50
Received: Donations to *Ann Arbor Building Fund*	2,570 00
	$5,787 89
Special donations received at Cleveland to meet deficit,	61 50
	$5,849 39

Payments:

Mr. Jones's salary, one year	$2,500 00
Traveling expenses	541 29
Mr. Jones's postage and telegraphing	39 00
Postage, etc., at Chicago Headquarters	40 53
Printing last year's Reports in UNITY	50 00
Other printing—Circulars, appeals, etc.	26 50
R. R. expenses of members attending Ex. Committee,	64 00
Treasurer's postage and stationery	8 75
Paid over to Rev. T. B. Forbush, Treasurer of Ann Arbor Building Fund	2,570 00
	5,840 07
Balance in hand carried to next year	9 32
	$5,849 39

BROOKE HERFORD, *Treasurer.*

G. E. GORDON, *Auditing Committee.*

CHURCH APPORTIONMENT FOR 1882-3.

Alton	$ 20 00
Ann Arbor	25 00
Baraboo	10 00
Bloomington	30 00
Buda and Sheffield	20 00
Buffalo	125 00
Chicago, Church of Messiah	350 00
" Unity Church	250 00
" Third Church	40 00
Cincinnati	250 00
Cleveland	100 00
Cooksville	5 00
Denver, Col.	30 00
Detroit	100 00
Evansville	15 00
Lawrence, Kan.	10 00
Manistee	25 00
East Saginaw	25 00
Ionia	10 00
Keokuk	20 00
Hobart	10 00
Geneseo	25 00
Geneva, Ill.	20 00
Grand Haven, Mich.	25 00
Indianapolis	10 00
Jackson, Mich.	10 00
Janesville	20 00
Iowa (State)	75 00
Kalamazoo	15 00
Kansas City	10 00
Kenosha	20 00
La Porte	25 00
Los Angelos	10 00
Louisville, Ky.	60 00
Marietta, O.	10 00
Mattoon	10 00
Meadville	50 00
Milwaukee	75 00
Minneapolis	25 00
" *Mr. Jansen's Circuit*	10 00
Mount Pleasant, Mich.	10 00
Muskegon	10 00
Madison	25 00
Nebraska (State)	25 00
Nora, Ill.	10 00
Northumberland, Pa.	10 00
New Orleans	25 00
Oakland, Cal.	25 00
Omaha	10 00
Portland, Oregon	25 00
Quincy, Ill.	80 00
San Francisco	100 00
San Diego	10 00
San Jose	25 00
St. Joseph, Mo.	10 00
Sherwood, Mich.	10 00
Shelbyville	10 00
Rochester	75 00
St Louis, Church of Messiah	500 00
" Unity Church	80 00
St. Paul, Minn.	100 00
Toledo	10 00

It was agreed at the Conference that half of each apportionment should be paid by November 1, 1882, and the remainder by February 1, 1883.

The places in *italics* have not heretofore been asked to contribute, but it is hoped that they will now do so, and so help in the ever extending work of the Conference.

All subscriptions should henceforth be sent to the new Treasurer,

MR. JOSEPH SHIPPEN, *Portland Block, Chicago.*

THE WORK OF THE AMERICAN UNITARIAN ASSOCIATION IN THE WEST.

The following is a list of the donations made by the A. U. A. to the Missionary cause of the West, for the current year, as reported by Secretary Reynolds at the Cleveland meeting of the Western Unitarian Conference:

MISSIONARIES.

Michigan	$ 500	
Nebraska	1,000	
Dakota (W. A. Soc.)	800	
Kristofer Jansen	2,000	
J. Douthit	800	
		$5,100

COLLEGE TOWNS.

Ann Arbor	$ 1,800	
Madison	1,000	
Iowa City	1,000 (?)	
Lawrence	500	
Meadville	600 (?)	
		$4,900

PARISHES.

St. Joseph	$ 800	
Wyoming	200	
Kansas City	500	
Council Bluffs	200	
Des Moines	300	
Evansville	600	
Santa Barbara	500	
North Platte	25	
New Orleans (about)	3,300	
		$6,425
Sioux Falls Building		2,000
		$18,425

THE FIRST ANNUAL REPORT OF THE SECRETARY OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

BY FRANCES L. ROBERTS, SEC'Y.

In response to the list of questions sent to the President or Secretary of the Ladies' Aid Societies of the sixty-eight churches belonging to the Western Unitarian Conference, thirty-one answers have been received, only twenty-eight of them representing organized Ladies' Societies; the other three had nothing to report, except that the ladies within the church were active in good work but had no separate organization.

The showing from the twenty-eight societies is so good that the remaining forty will surely desire representation another year.

These twenty-eight societies represent a membership of 999; an average attendance of 552. Ten societies meet weekly, fifteen semi-monthly, three monthly. Ten expend their money for charitable purposes only; eighteen for church purposes—building, furnishing churches or towards minister's salary. The total amount of money reported from the twenty-eight societies is $7,513.38.

The social side of all the societies represented has been well maintained. Sociables, clubs, and, in several instances, committees on hospitality, to look after strangers, are reported. This money was collected in various ways, but largely by festivals, entertainments, fairs, sales, etc. Some of it from the regular fees and dues of societies, and contributions. The money has all been nobly expended. One society contributes to two hospitals, has made 288 garments for the poor, has sent four boxes of clothing to Michigan sufferers. Another reports only individual charities; still another, individual charities and a Free Kindergarten. Another helps several poor women to support themselves and their families. Another reported relief sent the Michigan sufferers, and a Christmas festival for poor children. Another, the City Charity Organization, to an orphan asylum and to the general hospital. Several report no organized work, but looking after the needy by providing clothes, etc. Another reports a contribution at Thanksgiving as used in helping the poor and clothing poor children for Sunday school. Another reports that they work in connection with the Associated Charity.

In response to the question of what hindrance was found in their work, lack of interest seemed to be the chief. One response was, "indifference;" and another, "careless thinking;" "lukewarmness," another; while some report "the over-worked condition of Western women" as cause of lack of interest.

The response to the question of how many ladies in the church are engaged in interests outside the church, elicited very interesting replies, revealing a broad and unsectarian spirit among the women of our Western societies. We give ten replies in the order in which they were tabulated, and represent, in the number, but but one large city society. The others being in the smaller cities and towns.

1. "Old People's Home, Erring Women's Refuge, Orphan Asylum, Home for the Friendless, Women's and Children's Hospital, and Flower Mission."
2. "Home for the Friendless, The Protestant Orphan Asylum, Relief Society, Flower Mission, Free Sunday Afternoon Reading Room."
3. "Temperance movement, Kindergarten School."
4. "Evening School for Boys, reformatory work in jail, Flower Mission, and reading matter to the hospitals."
5. "Homeopathic Hospital, Home for the Friendless, and Young Women's Christian Association."
6. "Temperance movement, suffrage, and public schools."
7. "General missionary work, public school interests, and temperance."
8. "The Girl's Industrial School, and the general benevolent work of the city."
9. "Hospital, Free Reading Room, Public Library, and general benevolent work of the city."
10. Two report their ladies active in temperance work.

Here we have the skeleton facts of the work done by the women of these few Societies; but this report should not go out without fuller detail. The large city churches have the advantage in point of numbers, money raised, and report of noble expenditure; but the work of some of our small, struggling societies is, after all, the better. The women of the little band at Denver reported $1,000 raised by their exertions the past year; and in answer to other questions, stated that the women had done all that was accomplished for the social life of the church. Bloomington has no separate organization. They raise their assessment for the Woman Conference aid in the assessment for the Western Conference, and contribute largely to the support of the church. They work outside in the Industrial School for Girls.

Five Societies are kept alive, either wholly or in a large measure, by the continued exertions of their women.

The touching response sent from the faithful keeper of the keys in true apostolic succession, Miss Priestly

of Northumberland, Penn., calls us all to renewed faithfulness and effort.

This word of woman's work would be incomplete without mention of our two ministers—Miss Safford, who does such brave work at Humboldt and Algona, Iowa; and Miss Graves, at Baraboo, Wisconsin.

This money reported represents not merely a contribution from the pockets of men, but it means the self-denial and individual exertion of the bulk of the women represented. In some of our churches there is a large proportion of self-supporting women, and many women of independent means, who are active in this work. In the large majority of instances this is the case, so that the money reported is the result of women's work.

I hope it is possible through this report to prove to this assemblage, and through this to a wider hearing, that this Woman's Conference is not the result, as has been stated, of a wish or intention to separate the interests of men and women, but to reach a fuller representation of all the activities of the church than has seemed possible heretofore; to organize, systematize and put in line forces that are now scattered and unrepresented, and, by thus weighing and estimating, to cube the influence, strengthen the hands, and renew the spirit of those who now work so patiently, but sometimes with so little heart.

PROCEEDINGS OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE, HELD AT CLEVELAND, OHIO, MAY 6-8, 1882.

The first session convened at 2 P. M., May 6. A short but earnest address by the President, Mrs. J. T. Sunderland, welcomed the delegates and gave the objects and ideas of the Conference. Going back to the inception, at Toledo, of the idea of a woman's organization of any kind, she followed it down through the Liberal Union in Chicago, and from that to the widening out into the organization at St. Louis, May 1, 1881, of the Woman's Western Unitarian Conference. She gave also a short history of the Woman's Auxiliary Conference, and the way the question was disposed of as to whether we should become an adjunct of the auxiliary or stand alone; illustrated the difference between the work of the East and West, and the necessity that our methods should correspond to our spirit and purposes, and for this reason it is best for us to work with the Western Conference in its hopes and plans. This first anniversary will be henceforth a memorable time.

After the appointment of a Committee on Work and one on Nomination, the Secretary's report was read, and is given in full elsewhere.

Treasurer's report is also given in full in this number of UNITY.

Mrs. A. W. Brotherton, of Cincinnati, read a very interesting and earnest paper on "Woman's Relation to the Liberal Church," and as the essay will be published hereafter in UNITY, any summary will be unnecessary now. The discussion upon the essay was general and bright. Mrs. McMahon, in a little history of the origin and rise of the Unitarian Church at Quincy, Ill., showed how women took up the neglected things, and these were often the most important. Mrs. Effinger, of Bloomington, continued the subject of the relation of women to the Liberal Church. Mrs. Kate Gannett Wells said she was more proud of being a Unitarian than of anything else. The first thing needed by the women of the Liberal Church was clear thinking. It is more of a sin not to know all about the Bible, from Genesis to Revelation, than not to be able to make good bread. Mrs. S. J. Barrows thought one great duty of the women in the Liberal Church was to look after the schools for their children; another, to spread their Liberal faith.

A report of the local church work of the society at Cincinnati was read by Mrs. Fayette Smith. It has done good service in distributing Liberal literature and establishing correspondence, through a Secretary, with many isolated Liberals in Ohio, Indiana, Kentucky and elsewhere.

An essay on "What Can the Isolated Woman of the West do for the Liberal Church," by Miss Sarah A. Brown, was read by Mrs. S. C. Ll. Jones. The paper advocated the establishment of literary bureaus from which could be sent out the literature of the Liberal Church to the many homes of the West, and recommended emulation of orthodox societies in zeal and earnestness.

The paper called out good, bright talks from several speakers, among them Miss Abby W. May, of Boston, whose voice is always welcome. She said there was no work worth doing without it was done in the interest of Christianity. The Sunday afternoon session was conducted by women.

The President of the Woman's Conference, opened the service with Scripture reading, and was followed in prayer by Mrs. J. R. Effinger.

The sermon, by Miss Mary F. Eastman, on "Immortality," was tender, comforting and uplifting, the very presence of the speaker being a benediction.

At the platform meeting on Sunday evening, Mrs. S. C. Barrows, of Boston, and Miss Ida C. Hultin, of Sherwood, Mich., took part in the exercises.

Monday, May 8, at 2 p. m., the Conference held a concluding business session.

First business being the report of the Committee on Work, it was made by Mrs. C. T. Cole, the Chairman, Mrs. McMahon, being absent. It was suggested by the committee:

1. That next year the Conference pay the entire salary ($700) of the Secretary, considering it a salaried office hereafter, and claiming the whole time of their Secretary.

2. To aid Miss Ida C. Hultin to carry on the preparatory studies necessary to fit her for the Unitarian ministry.

3. To continue the plan started of raising a permanent fund by life memberships.

4. To carry out, so far as practicable, the plan proposed by Miss Brown for helping the isolated Liberals of the West.

5. To broaden our faith by the study of matters pertaining to our religion in all ways possible.

The suggestions were presented and voted upon one by one and carried, very little change being made in the phraseology, except in one or two instances, and in each case we append the resolution.

It was voted to give Miss Ida C. Hultin $200.00 toward her preparatory studies for the ministry. Also,

Resolved, That this Conference raise a permanent fund through life memberships, to constitute a nucleus affording a revenue, and to which additions can be made through personal contributions. This fund to be drawn from in case of emergency.

Resolution upon fourth suggestion was amplified as follows:

Resolved, That this Conference, through its Secretary or State Directors, enter into correspondence with persons in Kansas and other Western States who ask for liberal reading, to send them such periodicals as are provided by liberal publishers, *i.e.*, *Christian Register*, UNITY, Unitarian tracts, etc.

It was also voted that each society be requested to appoint a lady or ladies to undertake the local missionary work.

A resolution was presented by Mrs. J. C. Hilton, on Incorporation.

Resolved, That it is the sense of this meeting that articles of incorporation be taken out immediately. That the name Women's Western Unitarian Conference be preserved, and the object of the Conference be stated the same as already embodied in the constitution.

The resolution was carried, after some discussion; and the new Board of Directors with the officers for the ensuing year were elected.

President—Mrs. J. T. Sunderland.

Vice-Presidents—Mrs. S. C. Ll. Jones, Mrs. Julia M. Hunting.

Treasurer—Mrs. J. C. Hilton.

Secretary—Miss F. L. Roberts.

Directors—Mrs. C. T. Cole, Mrs. Chester Covell, Mrs. A. L. Diggs, Mrs. F. B. Cook, Mrs. C. H. Clark, Mrs. Fayette Smith, Mrs. T. B. Forbush, Mrs. M. E. Ware, Miss Fannie B. Priestly, Mrs. J. C. Forbush, Mrs. Sayers, Mrs. Mitchell, Mrs. John Wilkinson, Mrs. T. F. Withrow, Mrs. Henry Booth, Mrs. C. P. Wooley.

It was moved by Mrs. C. T. Cole, that "a vacation of three months be given the Secretary, Miss F. L. Roberts, to be taken as soon as she chooses."

A resolution was offered, and carried, that hereafter the traveling expenses of the Treasurer to the Conference be paid.

A resolution was offered that the Conference appoint three delegates to represent it at the Auxiliary Conference at Saratoga, in September; also, that an official memorial be prepared for the Saratoga meeting, setting forth the origin, history and aim of our Women's Western Conference. Mrs. J. T. Sunderland, Mrs. C. T. Cole and Mrs. Fayette Smith were appointed delegates.

Conference adjourned to meet next year.

F. L. ROBERTS, *Secretary*.

TREASURER'S REPORT OF WOMEN'S WESTERN UNITARIAN CONFERENCE.

MAY 1, 1881 TO MAY 1, 1882.

RECEIPTS.

Cash on hand, May 1		$ 85
Money received from Ladies' Aid Societies and personal contributions.		
Meadville, Pa., contributed for 1880-1	8 00	
Princeton, Ill., but reported May 12, 1881-2	8 00	
Baraboo, Wis., and applied the present year	2 00	
Ann Arbor, Mich	5 00	
Buda, Ill	5 00	
Cleveland, Ohio	20 00	
Cincinnati, Ohio	5 00	
Church of the Messiah, Chicago, Ill	50 00	
Davenport, Iowa	6 00	
Geneseo, Ill	10 00	
Geneva, Ill	5 00	
Helena, Wis	4 50	
Jackson, Mich	5 00	
Janesville, Mich	5 00	
Keokuk, Iowa	5 00	
Kalamazoo, Mich	5 00	
Milwaukee, Wis	25 00	
Madison, Wis	2 00	
Quincy, Ill	15 00	
Sheffield, Ill	5 00	
Shelbyville, Ill	5 00	
St. Paul, Minn	4 50	
Women's Liberal Union, Chicago, Ill	5 50	
		$211 35

PERSONAL CONTRIBUTIONS.

Mrs. Greenwood, Denver, Col	$ 50	
Mrs. Brooke Herford, Chicago, Ill	5 00	
Mrs. Moore, Denver, Col	50	
Mrs. Wm. E. Ware, St. Louis, Mo	5 00	
Mrs. Wilson, Winnetka, Ill	5 00	
Mrs. Zimmerman, Chicago, Ill	50	
		$ 16 50
Annual memberships, $1.00 each	$217 00	
Life memberships, $10.00 each	350 00	
		567 00
		$794 85

DISBURSEMENTS.

To Miss F. L. Roberts	$500 00	
To Stationery, Printing, Postage, etc	37 83	
To Woman's Liberal Union (old account)	4 84	
To Postage and Stationery for Treasurer	5 45	
	$548 12	
Balance on hand	246 73	
		$794 85

EXHIBIT BY STATES.

STATES.	Annual Memberships.	Life Memberships.	Ohert Contributions.	Total.
Colorado	12		$ 1.00	$ 13.00
Iowa	16		11.00	27.00
Illinois	82	13	111.00	323.00
Kentucky	1			1.00
Kansas	7			7.00
Michigan	17	4	15.00	72.00
Missouri	46	18	5.00	231.00
Minnesota	14		4.50	18.50
New York	1			1.00
Ohio	1		25.00	26.00
Pennsylvania	5			5.00
Wisconsin	15		36.50	51.50
				$776.00

MRS. JOHN C. HILTON,
Treasurer W. W. U. C.

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

ANNUAL REPORT OF THE SECRETARY.

F. L. HOSMER.

In response to the circulars sent by the Secretary to the different schools within the limits of the Western Conference, reports were received from thirty. Several schools made no reports; but as among the number were some of our larger as well as smaller schools, the statistical information contained in the following report may be taken as fairly representative of the schools as a whole. The average number of scholars to the school is 107, of whom forty-three per cent. are boys and fifty-seven per cent. girls. This number, however, does not include adult classes in several of the schools. The Mission School of the Church of the Messiah, St. Louis, under Mr. C. S. Udell, leads the list with its 355 scholars, and next comes the school in Quincy, with its 194. There has been raised in each school, on an average, the sum of $55.27, and from other sources, for the use of the school, the sum of $60.64; or an average from all sources of $115.91 for each school. Most of the money raised within the school has come from the penny collection each Sunday. A tabular view of the several replies made to the Secretary's questions in regard to average attendance, hour of holding service, the manuals in use, both in the general service and class instruction, and the festivals observed through the year, shows no very marked change. Mr. Blake's *Unity Services and Songs* has gained a wider introduction, and seems to be growing in favor. Christmas and Easter are still the favorite festivals, while several schools add a "Harvest Sunday." In several schools the lessons in use have been specially prepared by the minister or Superintendent.

In regard to teachers, eighty-one per cent., according to the returns, are women, leaving only nineteen per cent. to the credit of the men upon the teaching force of our Sunday Schools. Such a disparity may well excite question, and speaks but poorly for the interest which the men of our congregations are taking in this most important work connected with the church. In every congregation there are some men well fitted to interest and to instruct classes in the Sunday Schools, and whose presence and aid would add strength to the school. There is advantage in the more equal representation of both sexes, and boys especially are less likely to "out-

grow" the Sunday School when they see their fathers and older brothers actively interested therein. Teachers' meetings are reported in about one-third of the schools; of these, a part only are held weekly.

The question, "What helping or missionary work does your school do?" received some suggestive answers. One school has "given aid to a Kinder-garten;" one has "given a Christmas-tree, clothing, and twenty dollars to the Colored Orphan Asylum of the city;" another also has "aided Orphan Asylums" and distributed "Thanksgiving baskets," and placed "ice-water barrels on the streets;" one has taken "forty-five memberships in the Humane Society (Milwaukee);" some have contributed to flower missions; two to "the Michigan sufferers;" one has sent money to a Mission Sunday School; one reports the distribution of choice flower-seeds among the scholars, the flowers raised by their own hands to be given to the City Flower Mission attached to the school—a suggestion worth acting upon where the children have a little patch of garden. These features form only a part, probably, of what might be brought in under the head of "helping or missionary work" done in our various schools.

At the close of the circular sent out by the Secretary were the following questions: What special needs have you felt in the Sunday School work? What new methods or suggestions have you to propose? A very common response, in varied phraseology, is the call for competent teachers: "teachers who have earnestness and enthusiasm for the work;" "teachers, *teachers*, TEACHERS!" writes one; another, "teachers should be carefully selected, and, if possible, trained for the work; attention should be given to the gradation of scholars according to intelligence and ability;" another, "the Superintendent and chorister of the Sunday School should be paid; class-system, as it now is, should be abolished, and in some part of the service Sunday School and church unite in common worship;" "a series of lessons especially adapted to mission schools" is the felt need of one; "a series of simple and compact lessons which can be explained in from twenty to thirty minutes," writes another; lessons "that can be put into the scholars' hands, to be studied and learned through the week, thus assisting the teachers who are less able to depend wholly upon their oral instruction from Sunday to Sunday," says one; one school suggests that the Western Unitarian Sunday School Society "publish Mr. Frothingham's 'A Child's Creed' for general distribution in our schools." [See *Child's Book of Religion*, by Rev. O. B. Frothingham, p. 211.]

The foregoing comments and suggestions come from some of our strongest and best conducted schools, as well as from some of the weaker ones; and the apparent complaint and criticism are less from a sense of what the school is doing as compared with other schools, than from a feeling of what the Sunday School might be made if all the really available strength and help within the congregation were turned to its use. In few schools, probably, are the teachers, as a class, drawn from those men and women of the church or congregation who are best qualified for the position by experience and education; they often take their classes, when asked to do so, with reluctance, and only upon urging, out of their willingness to serve, and upon the failure of others who lack a like willingness. It is no easy task to meet a class of restless boys or girls regularly every Sunday, to hold their attention, and to teach them what shall be of service in shaping conduct and character. It requires no little forethought and care. It does not leave one free to question of the weather whether he or she will "venture out this morning to church." It taxes one's time, and it abridges what to many is the cherished freedom of the one leisure day of the week. In all the departments of church interest and activity none deserves greater recognition and thanks than those who give themselves to the work of the Sunday School.

The bond between our main society and our different schools is much less than it might be and should be. In answer to the Secretary's question, but few teachers or scholars, comparatively, are connected with the society by membership therein. In the belief of the Secretary, however, this has been less owing to any lack of interest within our schools and congregations towards the society and the work it is doing than to the imperfect methods of organization we have hitherto been working under. In this connection the Sunday School and church in St. Paul, under Mr. Gannett, should receive special mention for their list of sixty-seven memberships in the society the past year. Such responses from all our schools would put our society in position to do more and yet better work. A committee was appointed at our last annual meeting (at St. Louis) to devise a plan by which all our schools may be brought into closer connection and co-operation with our general society. That committee will report to you to-day, through its chairman, Mr. Blake, President of our Society, and in view of this forthcoming report your Secretary will not dwell longer upon this matter of increasing our membership.

Our society has continued its work during the past year. It has added to its list of publications Part II. of "Unity Services and Songs" for Sunday Schools, by J. Vila Blake; "Unity Shorter Services" for Sunday Schools, intended especially for infant classes, containing four services with music, by Mrs. A. L. Parker; "Channing and the Unitarian Movement in America," by W. C. Gannett; "Theodore Parker and the Liberal Movement in America," by R. A. Griffin; "Sunday Talks about Sunday," by J. Ll. Jones; "Stories from Genesis," by Mrs. Eliza R. Sunderland; "The Story of the English New Testament," by N. P. Gilman; "Talks about the Bible," by Newton M. Mann; "The More Wonderful Genesis; or, Creation Unceasing," by H. M. Simmons, and a special Flower Sunday service. All the literary work in the preparation of the manuals has been freely given by those who have undertaken it, out of interest in the cause and at the request of the society. Much of what we have done has been tentative only, a feeling of our way towards the better equipment of our Sunday Schools. Already we are reaping the benefit of the society's efforts since its organization nine years ago. But what has been done is only the beginning of what we hope to do; and towards this larger work before us we ask the interest and aid of all who have at heart the welfare of our Sunday Schools.

PROCEEDINGS OF THE NINTH ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The meeting of the Society had been set for Monday afternoon and evening, May 8, but owing to the sudden call home of the President, Mr. Blake, the day's programme was changed, and the meeting appointed for the afternoon occupied the morning hours. Mr. Blake presided. Mr. Hosmer, Secretary, read the minutes of the last annual meeting (St. Louis), and also his report for the past year. It was moved by Mr. Jones that the Secretary should prepare a list of such suggestions as seemed to him feasible in the various reports from the schools, and give them to the Executive Committee for consideration during the coming year. The Treasurer, Miss F. L. Roberts, then read her annual report, whereby a deficit of $500 was shown. The report was an earnest and business-like statement of the methods and means of the Society, calling attention especially to the low prices of its publications, whereby little or no profit accrued to the Society from their sales. This led to an earnest discussion as to whether the prices should be advanced, many opposing this idea on the ground of the missionary character of the Society. The introduction of our manuals is a feature of our general missionary work, and cheap prices facilitate this introduction. Mr. Jones strongly urged this plea, and in the course of his remarks he paid a hearty tribute to our publisher, Mr. Charles E. Sinclair, of Chicago, for his uniform courtesy and patience in all the Society's dealings with him. Remarks were also made by Messrs. Blake, Hunting, Wendte, Crosby, of St. Joseph, and Mann, of Rochester, all speaking in praise of the work of the Society, while some of them would have it more self-supporting by means of its publications and higher prices therefor. Interest and earnestness characterized the discussion. Several life-memberships and many annual memberships were obtained. The following pledges were given towards paying off the Society's indebtedness: C. S. Udell, in behalf of the Sunday School of the Church of the Messiah, St. Louis, (on condition that the whole debt is raised), $50.00; Mrs. Crosby, of St. Joseph, Mo., from friends in that city, $50; Mr. Hosmer, from the Church of the Unity, Cleveland, $50.00; Mrs. Anna C. McFadon, Quincy, Ill., $50.00; Mr. Cutter, from his Sunday School in Buffalo, $25.00. A subscription of $100.00 was later added by J. H. Wade, Esq., of Cleveland.

J. V. Blake, as Chairman of the committee of three, appointed a year ago to devise a plan for bringing the local schools into closer connection with the general Society, then submitted the committee's report, which for its importance and interest to all our Sunday School workers is here given in full:

PLAN FOR ENLARGING THE S. S. SOCIETY BY A SYSTEM OF BRANCH SOCIETIES.

1. A Branch Society To be Established in Every Sunday School: To Consist of Teachers and Officers:

Not less than eight members to a Branch.

Annual Fee, $1.00.

2. Organization of the Branch:

President.

Secretary and Treasurer in one.

3. Meetings.—To be arranged according to the convenience of each Sunday School or Branch; but it is recommended that they be regular, and at least as often as once in two months.

4. Rights, Privileges, Duties.—(*a*) The members of a Branch to be thereby members of the S. S. Society, entitled to all the rights of members, including voting at the annual meetings of the Society.

(*b*) The Branch Treasurers to send all membership fees, and any other moneys that may be contributed, to the Treasurer of the S. S. Society, promptly: provided that twenty-five per cent. of said moneys may be retained for the local use of the Branch.

(*c*) The Branch Secretaries to send list of members to the Secretary of the S. S. Society, and to notify him when any new members join, or when any old member removes.

(*d*) By the 1st of March, or two months before the annual meeting of the S. S. Society, whenever held; plans, enterprises, recommendations, subjects for discussion, shall be sent by the Branch Societies to the Secretary of the S. S. Society. From these the Secretary shall make up the programme for the annual meetings, and send a copy of the programme to each Branch one month beforehand.

(*e*) The various subjects on this programme may be discussed in the Branches; and the majority vote of a Branch on any practical subject or proposed plan or enterprise therein, properly authenticated and presented or transmitted by the Secretary of the Branch to the Secretary of the S. S. Society, shall be counted as one vote in deciding the subject at the annual meeting of the Society. Or a Branch Society may introduce a motion or motions at the annual meeting of the Society, transmitted by the Secretary of the Branch to the Secretary of the Society, and by him reported to the annual meeting.

(*f*) The minutes of the Branch meetings shall be furnished by the Secretary of the Branch to the Secretary of the Society, and shall be used by him in preparing his annual report of the S. S. activities for the year.

(*g*) The publications of the Society shall be sold to Branches at ten per cent. discount.

5. Introduction of this Plan.—We recommend that a committee be appointed to issue an address to the Sunday Schools, setting forth this system of Branches and explaining it in detail, and urging the formation of Branches in every school; that to this address be appended a descriptive list of the Society's publications; that copies of this address be sent to the ministers, and, when possible, also to Superintendents of schools; and that when, after reasonable time, no notice has been taken of it, and no Branch Society reported from any place, the Secretary of the Society shall follow up the address by a letter to the minister or Superintendent at that place, respectfully urging the matter on his attention.

Respectfully submitted,

J. V. Blake,
Jenk. Ll. Jones,
Frances L. Roberts,
} Committee.

On motion of Mr. Gordon the report was accepted, and was referred to the incoming Executive Board, with instructions to carry out so much of it as shall be feasible. It was also voted that Mr. Blake should be upon the Board for this special action.

The evening session opened at 8 o'clock, Mr. Hosmer in the chair. Mr. Jones presented the report of the Nominating Committee, suggesting the following persons as officers for the ensuing year, and as incorporators of the Society: (See p. 173.)

Mrs. Kate Gannett Wells, of Boston, then spoke of the work of the Eastern Unitarian S. S. Society, and explained the new series of S. S. Lessons planned and already in preparation by that Society. The work is in the hands of a permanent committee, viz.: Mrs. K. G. Wells, President; Revs. H. W. Brown, Geo. A. Thayer, E. A. Horton, W. H. Lyon, Geo. H. Young, C. F. Dole. The plan consists of fourteen series of lessons, viz.:

I. Ethical: (1) Development of the Idea of Ought: twelve Lessons, by Mrs. K. G. Wells; (2) Virtues and Vices, by Mrs. B. C. Barrows; (3) Development of the Conscience, by Rev. Geo. Batchelor; (4) International Ethics, by Rev. C. F. Dole; (5) The Will and Emotions.

II. Historical: (1) The World's Religions outside of the Hebrew, by Prof. C. C. Everett; (2) The Growth of the Hebrew Religion from Moses to Malachi, by Prof. Toy; (3) Hebrew Legends, by Rev. S. R. Calthrop; (4) The Life of Christ, by Rev. H. N. Brown; (5) Paul and the Early Church, by Rev. E. H. Hall; (6) Church History, Treated Biographically, by Prof. J. H. Allen; (7) Art in Religion, by Rev. Arthur M. Knapp; (8) The Bible as Literature, by Rev. Geo. A. Thayer.

III. Doctrinal: Unitarian Belief, by Prof. Frank G. Peabody.

Following this report, which was listened to with great interest, came an admirable paper upon *Doctrinal Lessons in the Sunday School*, by Mrs. K. G. Wells, as announced upon the programme. Rev. N. M. Mann read a scholarly paper upon *Historical Lessons in the Sunday School;* Mrs. C. T. Cole, of Mt. Pleasant, Ia., read a paper upon *How to Teach Temperance in the Sunday School*, and Rev. Brooke Herford closed the evening with a suggestive paper on *Lessons upon Jesus.* Any attempt at brief abstracts of these several papers would do them injustice. They were carefully written, and were full of suggestion, and they made the meeting one of the most interesting and profitable of the whole Conference. They commended the aims and methods of the Sunday School Society to the audience, and at the close of the day's session it was found that one hundred and thirty dollars had been received into the treasury in annual and life memberships. The meeting lasted until after ten o'clock, with no giving-out of attention on the part of the large congregation; and the people could not but feel anew the importance of clear and definite convictions touching moral and religious ideas and principles on the part of the young,—the interest and value of the Bible history, taught not as a supernaturalism, but in the modern historical spirit, and as a help to the better understanding of the growth and development of all religion,—and the power of the life of Jesus, when truly presented, to quicken faith and lead to nobler character and conduct.

The following resolution, moved by Mr. Gannett and seconded by Mr. Jones, was unanimously adopted:

"*Resolved*, That the W. U. S. S. Society return warm thanks to Miss F. L. Roberts, the retiring Treasurer, for her long and conscientious service during the hardest and neediest years of its infancy,—service rendered through her sickness and her health with equal self-forgetfulness. Whatever of success there may be in store for this Society, it will always owe much to the persistent faith and patient zeal of her who never doubted that we had a future and a mission.

The Society, on motion of Mr. Wendte, then gave expression of its thanks to Cleveland friends for the hospitality with which it had been welcomed and its work furthered while among them. All present joined in a closing hymn, and the word of benediction was spoken by Brooke Herford.

F. L. HOSMER,
Secretary.

THE ILLINOIS LIBERAL RELIGIOUS FRATERNITY.

Held at Mattoon, April 25–27, 1882.

Beautiful weather favored the Mattoon Conference, genial hospitality delighted the hearts of visitors, and excellent fraternal feeling rendered the Conference harmonious throughout. Absentees were numerous, and the programme as carried out was, in consequence, not the programme as printed.

Dr. Eliot and Rabbi Sonneschein, of St. Louis; Bowser, of Evansville; Maj. McClaughry, of Joliet; and the Secretary of the Western Conference, were conspicuous among absentees. Let no one credit Jones with ubiquity. That he was not at Mattoon proves the subjection of his will-power to limitations of the material.

Gibb, Powers, Pope, Mrs. Gibb and Mrs. Manford represented the Universalist faith in the Conference. The local attendance was good throughout.

It was the Secretary's misfortune to miss the Conference sermon, by Mr. Effinger. Wednesday morning, after a devotional hour, Blake, in an able paper, considered "The Supernatural in the Bible," treating the subject in a spirit so reverent as to offend none, however earnestly they might oppose his conclusions. If he refuses to recognize the hand of God in the occasional and exceptional, it is only because of the wider and grander recognition of His hand everywhere and eternally upon the springs of the universe. Of course, conservatism followed with its comment, for Herford was there, and spoke for the essential truthfulness of the gospel narrative, and the absence of any spirit of glorifying exaggeration. The supernatural in the Bible needed, he thought, explanation rather than rejection.

Mrs. Effinger sent her Sunday School paper, which was, perhaps, the next best thing to being there herself. Subsequently Blake was placed upon the stand and questioned as to how he maintains the banner Sunday School of Western liberalism. A very profitable hour was spent in conference upon this subject, but the Secretary lacks the facility to capture the pith of the matter upon his pencil point for the benefit of UNITY readers. Perhaps "no excellence without great labor" might be a comprehensive motto for Blake's plan. His discipline of pupil, supervision of teacher, preparation of matter and method, and the subordination of many things to the conscientious consummation of his plans, are the secret of his success. Mrs. Gibb, in a twenty-minute essay of "Thoughts for Liberal Christians," insisted upon a place for liberals to stand, if they would hope to move the world. She indicated in some degree the ground to be occupied, embracing a positive conviction and living belief on one hand, and a spirit of tolerance, fellowship and unity on the other. The patient elevation of humanity is the work in hand; true men and women workers the need; and unity of effort the liberal duty. Under the heading "Our Daily Bread," Mr. Fisher examined the relation of prayer to our material needs, and entered into a consideration of some of the economic problems of the day, especially the subject of the daily bread of the poor. The urgent need of some amelioration of the condition of a large class of humanity was shown, and some suggestion made of whence help must come.

Herford was quick to the defence of England against the arraignment of statistics quoted, and also asserted the frequence to the very poor of the petition for daily bread. Other earnest comment showed the paper discussed a living question.

Mr. Herford was given the leading place Wednesday evening, at the solicitation of many local hearers to whom day attendance was impossible, and who were unwilling to miss the opportunity—probably the last one—to hear him. UNITY readers know Herford, and he needs no eulogy here. All hearers united in the esteem in which Illinois Fraternity has long held him. After further remarks by Powers and Blake, the meeting resolved itself into a social grasping of hands, during which the Conference individually said good-bye to Mr. Herford. The Secretary testifies to the willingness with which this brother has always responded to Conference demands, and Conference knows no failure where Herford is. "Better," he says, "to have you sorry, than have you glad to have me go." And we are very sorry.

Thursday morning, devotions led by Mr. Powers, in remarks upon the essential benevolence of God's plan, and the need of our broadening to see the good in all

things, instead of narrowing Omnipotence to carry out the good we conceive. Mrs. Gibb, Mrs. Manford, Messrs. Pope, Blake and Gibb, "bore testimony" to the same; after which followed the consideration of the Sunday School before mentioned.

Afternoon, Mrs. Manford, taking for her text "What Man Has Done Man Can Do," substituted "woman," and from a hasty review of woman's place in history found large place for woman in the world's work, and large hope to humanity therefrom. Much regret was expressed at the cutting of this paper, necessitated by engagements elsewhere, limiting Mrs. Manford's time. Her paper elicited earnest and general comment. Mr. Powers addressed the Conference on the subject of means and methods of making our efforts effective in accomplishing the work we have to do. He spoke of the need of faith in God and faith in man, and the importance of the beginnings of things, however small.

The following letter from Rabbi Sonneschein, of St. Louis, was read:

MY DEAR MR. DOUTHIT:—Upon your kind and special invitation, I had made up my mind and heart to meet "my brethren in the Liberal Faith" at their gathering in Mattoon; but I reckoned without my host, *i. e.*, without my pressing work in the midst of my congregation, so I have to stay at home, and must confine my well-wishing for the success of your meeting to a few hastily written thoughts and sentiments.

When the disciples of Moses and the followers of Jesus cordially meet nowadays, it is no longer the special pleading of tolerance that prompts their mutual good-will. This tolerance was good enough in the first hour of the dawning day, when timid doubts and misty confusion were yet lurking in the air. In this rather advanced religious and intellectual forenoon, in the broad and brisk flood of light, tolerance is too narrow an influence. The Jew recognizes in the Liberal Christian the fellow-man who comes nearer the Mosaic prophecies than any other of the Gentile fraternity, and the Christian finds the Liberal Jew abreast with the vanguard of the Universal Church. We have both of us all the reason in the world to congratulate each other upon this happy success.

True, we have both sustained irreparable losses. Bellows and Lilienthal left us. Let us mingle our common grief and our undivided praise. Let the Liberal Jew pay homage to the memory of the great and good Dr. Bellows, and may the Liberal Christian not forget the faithful and venerable Rabbi Lilienthal. Let the shining mark of these two true humanitarians bid "Good Speed" to all the truly liberal field-hands in the coming harvest.

With these sincerely cherished sentiments, I remain yours,

S. H. SONNESCHEIN.

St. Louis, April 26, 1882.

Mattoon Society expressed their gratification at the success of the Conference they had undertaken with some trepidation. Visitors had previously expressed themselves heartily pleased with the good people of Matoon, and all felt that an excellent Conference was had.

The Conference voted $25 to the Western Unitarian Conference. C. E. SWITZER, Secretary.

"Nothing is surer than that the silence of some men is more religious than the speech of others. It implies a deeper reverence, a profounder awe, a heart more deeply touched by the infinities and immensities of the outward universe and those mysteries of the inner life which are so much more solemn and appealing."—*John W. Chadwick.*

Truth works out its own way. If you allow a gold coin coppered over and a gilded copper coin to circulate for a while, they will gradually change their characters without the aid of any extra rubbing or scouring.—*Herman Grimm.*

There is an art of standing above that which we have learned. Knowledge is only the guide to that which neither allows itself to be acquired, nor to be communicated further in a learned manner.—*Herman Grimm.*

Directory, 1881-82.

CONFERENCES, ETC.

1852.—WESTERN UNITARIAN CONFERENCE.

Office, 40 Madison St., Chicago, Ill.

President, B. P. Moulton, of Chicago. Vice-President, G. E. Gordon, of Milwaukee, Wis. Secretary, J. Ll. Jones, of Chicago. Treasurer, Joseph Shippen, of Chicago. Additional Directors—S. S. Hunting, of Des Moines, Iowa; T. B. Forbush, of Detroit, Mich.; John Snyder, of St. Louis, Mo.; Prof. W. F. Allen, of Madison, Wis.; W. C. Gannett, of St. Paul, Minn.; N. M Mann, of Rochester, N. Y.; F. L. Hosmer, of Cleveland, Ohio; J. T. Sunderland, of Ann Arbor, Mich.; C. G. Howland, of Lawrence, Kan.; C. J. K. Jones, of Louisville, Ky.; G. L. Cary, of Meadville, Pa.; Mrs B. F. Felix, of Chicago, Ill.; A. G. Jennings, of Chicago, Ill.; John Wilkinson, of Chicago, Ill.; D. L. Shorey, of Chicago, Ill.; Mrs. A. W. Brotherton, of Cincinnati, Ohio; Mrs. A. B. McMahon, of Quincy, Ill.

1881.—WOMEN'S WESTERN UNITARIAN CONFERENCE.

Office, 40 Madison St., Chicago.

President, Mrs. J. T. Sunderland. Vice-Presidents, Mrs. S. C. Ll. Jones, Mrs. Julia M. Hunting. Treasurer, Mrs. J. C. Hilton. Secretary, Miss F. L. Roberts. Additional Directors—Mrs. C. T. Cole, Mrs. Chester Covell, Mrs. A. L Diggs, Mrs. F. B. Cook, Mrs. C. H. Clark, Mrs. Fayette Smith, Mrs. T. B. Forbush, Mrs. M. E. Ware, Miss Fannie B. Priestly, Mrs. J. C. Forbush, Mrs. Sayers, Mrs. Mitchell, Mrs. John Wilkinson, Mrs. T. F. Withrow, Mrs. Henry Booth, Mrs. C. P. Wooley.

1873.—WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

Office, 40 Madison St., Chicago, Ill.

President, J. V. Blake, Quincy, Ill. Vice-President, Louis Greeley, Chicago. Secretary, Mrs. E. T. Leonard, Hyde Park. Treasurer, M. Leonard, Hyde Park. Additional Directors—Mrs. John Wilkinson, Miss Florence Hilton. Horace Badger, J. Ll. Jones, Chicago; F. L. Hosmer, Cleveland; W. C. Gannett, St. Paul; Mrs. E. R. Sunderland, Ann Arbor; G. E. Gordon, Milwaukee.

1866.—WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES.

President, Prof. William F. Allen, Madison. Vice-President, W. C. Wright, Madison. Secretary, Rev. Henry M. Simmons, Minneapolis, Minn. Assistant Secretary, Mrs. Frances B. Cook, Janesville. Treasurer, Rev. Gustavus E. Gordon, Milwaukee.

1875.—MICHIGAN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

President, Jesse H. Farwell, Detroit. Secretary, Rev. Trowbridge B. Forbush, Detroit. Missionary, Rev. Frank E. Kittredge, Muskegon. Treasurer, George W. Stickney, Grand Haven.

1870.—THE FRATERNITY OF ILLINOIS LIBERAL RELIGIOUS SOCIETIES.

President, Kersey H. Fell, Bloomington. Secretary, E. C. Switzer, Galesburg. Treasurer, Rev. Chester Covell, Buda.

1877.—THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, Rev. Oscar Clute, Iowa City. Vice-President, Hon. B. F. Gue, Des Moines. Secretary, Mrs. C. T. Cole, Mt. Pleasant Treasurer, Rev. W. R. Cole, Mt. Pleasant. Trustees, Rev. S. S. Hunting, Davenport; Charles P. Birge, Keokuk; Mrs. C. A. Ingham, Algona.

1878.—INDIANA CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES.

President, Hon. F. Church, Valparaiso. Vice-President, Mrs. W. W. Cheshire, Crown Point. Secretary,

1880.—OHIO CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, ———. Vice-Presidents, Prof. A. A. Livermore, Meadville; A. B. Champion, Esq., Cincinnati. Secretary, Rev. J. T. Lusk, Marietta. Board of Directors, Rev. C. W. Wendte, Cincinnati; Rev. F. L. Hosmer, Cleveland; Prof. J. T. Bixby, Meadville, Pa.

1880.—THE KANSAS UNITARIAN CONFERENCE.

President, C. G. Howland, Lawrence, Vice-President, W. H. Booth, Leavenworth. Secretary, Miss Sarah A. Brown, Lawrence. Treasurer, Mrs. O. W. McAllister, Lawrence.

1881.—THE CHICAGO CHANNING CLUB.

Secretary and Treasurer, Eric Winters, Esq., Howland Block, Chicago. Managers, Messrs. P. B. Moulton, H, J. McFarland, Dr. E. Ingalls, Benj. F. Felix, J. A. Rocher.

1844.—THE MEADVILLE THEOLOGICAL SCHOOL.

Designed to educate young men and women for the ministry. Well furnished with library and an efficient corps of professors. Expenses moderate. A beneficiary fund to aid deserving students. Address President A. A. Livermore, Meadville, Pa.

ORGANIZED SOCIETIES.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge. Where there is no settled pastor we give the name of one of the officers or interested laymen, printed in Italics. The list is only approximately correct, as many embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are, nevertheless, glad to recognize as fellow-workers for "Freedom, Fellowship and Character in Religion:"

California.
Los Angelos—First Unitarian, *G. A. Dobinson.*
Santa Barbara—Unity Society, Abraham W. Jackson.
San Diego—Unity Congregational Church, David Cronyn.
San Francisco—First Unitarian, Horatio Stebbins.
San Jose—Unity Church, Clarence Fowler.

Colorado.
Denver—First Unitarian, Augustus M. Weeks.
Greeley—Unitarian Church, Joseph F. Gibbs.

Dakota.
Sioux Falls—Unitarian Church, John Visher.

Illinois.
Alton—First Congregational, Judson Fisher.
Bloomington—Free Congregationalist, J. R. Effinger.
Buda—Christian Church, Chester Covell.
Chicago—Church of the Messiah, Brooke Herford.
" Unity Church.
" Third Unitarian, William R. Cowl.
" Fourth Unitarian.
Geneseo—First Unitarian, Milton J. Miller.
Geneva—First Christian Congregational, *T. H. Eddowes.*
Jacksonville—Free Congregational, *Joseph Mason.*
Mattoon—Unitarian Society, Jasper L. Douthit.
Monmouth—Unity Church.
Nora—Independent Society.
Quincy—Second Congregational, J. Vila Blake.
Rockford—Christian Union, Thomas Kerr.
Sheffield—Unitarian, Chester Covell.
Shelbyville—First Congregational, Jasper L. Douthit.

Indiana.
Evansville—Church of the Unity, Alexander T. Bowser.
Hobart—First Unitarian, *W. H. Reiffenberg.*
Indianapolis—Unity Church.
La Porte—First Unitarian.

Iowa.
Algona—Unity Society, Mary A. Safford.
Council Bluffs—Unitarian Society.
Creston—Unitarian Church, Volney B. Cushing.
Davenport—First Unitarian, Arthur M. Judy.
Des Moines—First Unitarian, Sylvan S. Hunting.
Humboldt—Unity Society, Mary A. Safford.
Iowa City—Unitarian and Universalist, Oscar Clute.
Keokuk—First Unitarian, Edwin S. Elder.

Kansas.
Lawrence—Unitarian Church, Clark G. Howland.

Kentucky.
Louisville—Church of the Messiah, Charles J. K. Jones.

Michigan.
Ann Arbor—First Unitarian, Jabez T. Sunderland.
Athens—Church of Athens, Martin V. Rork.
Charlotte—First Unitarian.
Detroit—First Congregational Unitarian, Trowbridge B. Forbush.
East Saginaw—First Unitarian Society, Rowland Connor.
Grand Haven—First Unitarian, Samuel W. Sample.
Ionia—Unitarian Church, Joseph Wassall.
Jackson—First Unitarian, William P. Stone.
Kalamazoo—First Unitarian, A. N. Alcott.
Charlevoix—Liberal Club, *L. D. Bartholomew.*
Manistee—First Unitarian Society, Ira C. Billman.
Mount Pleasant—First Unitarian Church, Robert W. Savage.
Muskegon—Independent Church, William W. Fellows.
" State Missionary, Frank E. Kittredge.
Sherwood—Church of Sherwood, Ida C. Hultin.

Minnesota.
Minneapolis—First Unitarian Church, Henry M. Simmons.
" Skandinavian Liberal Church, Kristofer Jansen.
St. Paul—Unity Church, William C. Gannett.

Missouri.
St. Louis—Church of the Messiah, John Snyder.
" Church of the Unity, John C. Learned.
Kansas City—First Unitarian, David N. Utter.
St. Joseph—First Unitarian Church, Joseph A. Chase.

Nebraska.
Hastings—State Missionary, Enoch Powell.
Lincoln—Free Congregationalist, *George Church.*
North Platte—First Unitarian, *Mrs. E. G. Cogswell.*
Omaha—First Unitarian, William E. Copeland.

New York.
Buffalo—First (Unitarian) Congregational, George W. Cutter.
Rochester—First Unitarian, Newton M. Mann.

Ohio.
Cincinnati—First Congregational, C. W. Wendte.
Cleveland—Church of the Unity, F. L. Hosmer.
Marietta—First Unitarian, James T. Lusk.
Toledo—First Unitarian.
Yellow Springs—Antioch College.

Oregon.
Portland—First Unitarian, Thomas L. Eliot.

Pennsylvania.
Meadville—Independent Congregational, James T. Bixby.
" Theological School, Pres't Abiel A. Livermore.
Northumberland—Unitarian, *Mrs. M. B. Priestley.*

Wisconsin.
Baraboo—Free Congregational, Mary A. Graves.
Brodhead—Independent Free Church, *L. W. Twining.*
Cooksville—Unity Society, Simon B. Loomis.
Janesville—All Souls, *A. P. Pritchard.*
Kenosha—First Unitarian, *W. W. Wood.*
Madison—First Unitarian, Joseph H. Crooker.
Milwaukee—First Unitarian, Gustavus E. Gordon.
Wyoming—Liberal Christian Society, William C. Wright.

LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, "labor to advance the Kingdom of God" within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors.

NAMES.	ADDRESS.
Alcott, A. N.	Kalamazoo, Mich.
Blake, James Vila	Quincy, Ill.
Billman, Ira C.	Manistee, Mich.
Bixby, James T.	Meadville, Pa.
Bowser, Alexander T.	Evansville, Ind.
† Bridge, William F.	Foster's Crossing, Ohio.
† Brown, John S.	Lawrence, Kansas.
Brown, James.	Mode, Ill.
† Cary, George L.	Meadville, Pa.
Chase, Joseph A.	St. Joseph, Mo.
Clute, Oscar.	Iowa City, Iowa.
† Cole, William R.	Mt. Pleasant, Iowa.
Connor, Rowland.	East Saginaw, Mich.
Copeland, W. Ellery.	Omaha, Neb.
Covell, Chester.	Buda, Ill.
Cowl, William R.	Chicago, Ill.
† Cravens, Charles.	Toledo, Ohio.
Cronyn, David.	San Diego, Cal.
Crooker, Joseph H.	Madison, Wis.
Cushing, Volney B.	Creston, Iowa.
Cutter, George W.	Buffalo, N. Y.
Davis, Joel P.	Des Moines, Iowa.
Douthit, Jasper L.	Shelbyville, Ill.

† Dudley, John L.....Milwaukee, Wis.
† Eddowes, Timothy Harold.....Geneva, Ill.
Effinger, John R.....Bloomington, Ill.
Elder, Edwin S.....Keokuk, Iowa.
† Eliot, William G., D. D.....St. Louis, Mo.
Eliot, Thomas L.....Portland, Oregon.
Fellows, William W.....Muskegon, Mich.
Fisher, Judson.....Alton, Ill.
Forbush, Trowbridge B.....Detroit, Mich.
Fowler, Clarence.....San Jose, Cal.
Galvin, Edward I.....Chicago, Ill.
Gannett, William C.....St. Paul, Minn.
Gibbs, Joseph F.....Greeley, Col.
Gordon, Gustavus E.....Milwaukee, Wis.
Graves, Miss Mary A.....Baraboo, Wis.
† Hassall, Robert.....Keokuk, Iowa.
Herford, Brooke.....Chicago, Ill.
† Hewitt, James O. M.....Chicago, Ill.
† Hoisington, William H.....Cavour, D. T.
Hosmer, Frederick L.....Cleveland, Ohio.
† Hosmer, James K.....St. Louis, Mo.
Howland, Clark G.....Lawrence, Kansas.
† Huidekoper, Frederic.....Meadville, Pa.
Hultin, Ida C.....Sherwood, Mich.
Hunting, Sylvan S.....Des Moines, Iowa.
Jackson, Abraham W.....Santa Barbara, Cal.
Jansen, Kristofer.....Minneapolis, Minn.
† Jennings, Allen G.....Chicago, Ill.
Jones, Charles J. K.....Louisville, Ky,
Jones, Jenkin Lloyd.....Chicago, Ill.
Judy, Arthur M.....Davenport, Iowa.
Kerr, Thomas.....Rockford, Ill.
Kittredge, Frank E.....Muskegon, Mich.
Learned, John C.....St. Louis, Mo.
Livermore, Abiel A.....Meadville, Pa.
Loomis, Simon B.....Lone Rock, Wis.
Lusk, James T.....Marietta, Ohio.
Mann, Newton M.....Rochester, N. Y.
Miller, Milton J.....Geneseo, Ill.
Powell, Enoch.....Hastings, Neb.
† Roberts, Abraham A.....Baraboo, Wis.
Rork, Martin V.....Athens, Mich.
Safford, Miss Mary A.....Humboldt, Iowa.
Sample, Samuel W.....Grand Haven, Mich.
Savage, Robert W.....Mt. Pleasant, Mich.
† Spencer, Abraham A.....Madison, Wis.
Snyder, John.....St. Louis, Mo.
Stebbins, Horatio.....San Francisco, Cal.
Stone, William P.....Jackson, Mich.
Simmons, Henry M.....Minneapolis, Minn.
† Stone, William G. M.....Denver, Col.
Sunderland, Jabez T.....Ann Arbor, Mich.
† Taft, Stephen H.....Humboldt, Iowa.
Utter, David N.....Kansas City, Mo.
† Vickers, Thomas.....Cincinnati, Ohio.
Visher, John.....Sioux Falls, D. T.
Wassall, Joseph.....Ionia, Mich.
Weeks, Augustus M.....Denver, Col.
Wendte, Charles W.....Cincinnati, Ohio.
† Wilkes, Mrs. E. Tupper.....Sioux Falls, D. T.
Wright, William C., (Wyoming Parish), Madison, Wis.

"My reason told me, years ago, that Christianity was merely the best form of morality and religion that the human mind had been able to develop, and its literature was only the best religious writings of men. The difference between them and all other religious and sacred books was only one of degree, not of kind."—*Robert C. Adams.*

When we would rest our bodies, we cease to support them; we recline on the lap of earth. So, when we would rest our spirits, we must recline on the Great Spirit.—*Thoreau.*

I AM often tired *in*, but never *of*, my work.—*Whitefield.*

The Exchange Table.

A LEGEND OF STRASBURG CATHEDRAL.

'Tis said where Strasburg's glorious spire
Its sculptured beauty lifts on high,
One lovely, polished stone is found,
Though now unseen by mortal eye.

Long years agone—when love and zeal
Aspired the holy fane to raise—
A peasant woman longed to aid
In building up God's house of praise.

Over one stone her loving care
For many a weary year was poured,
Till, bowed with age, at last she brought
Her finished offering to the Lord.

"Too late," the builder kindly said,
"Your offering comes, no place below
Is left in which your polished stone
Its beauty to the world can show.

"Far up upon the lofty spire
One little niche is left to hold
Your gift, but ah! no human eye
Your work of love can there behold!"

A smile lit up her old, worn face;
"That niche is just the place for me—
My stone will meet the eyes I love—
The angels and my Lord can see."

Think you, among the priceless gifts
Lavished on that Cathedral grand,
One gift of greater worth was given
Than that brought by the peasant's hand?

Ah no! to win the praise of men
Full many a treasure there was poured,
While she a life-time gladly spent
To make hers only for her Lord.

The stone our love has polished long,
In life's cathedral may not gain
An honored place, but not for that
Was love's work ever wrought in vain.

Be sure the waiting niche is kept
For all work wrought by loving hands,
Where the cathedral God has built
In heaven's emblazoned glory stands.

—*Hannah Allyn Haydon*

A HINT FOR LITERARY SOCIETIES.—A literary society to be of value should be more than the result of a cyclopedia hunt. It should, through the aid of some well equipped mind, be in a measure a school where information is gained in the most insinuating way. It should be a thinking society and a talking society in which the almost forgotten art of conversation should be insensibly cultivated. Such a society as we have outlined is of great value to reading and thinking young men and women. As reading without thought is vanity, so a literary club which dispenses second-hand information fails of its best estate.—*The Alliance.*

FOSTERING PAUPERISM.—The town of Lexington, in Maine, was organized in 1833. It has on its pauper rolls two families that have been supported during all the forty-eight years that have since elapsed. On one of these families the town has spent $42,000; and all this has been spent, it is safe to say, with no result save perpetuating misery, degradation, ignorance, and vice. If somebody had proposed to spend $1,000 in setting these people on their legs and making them stand, there would have been a cry of horror at the lavish outlay. People would have shrieked aloud about "spending money on machinery and on salaries," etc. But it would have been a wise outlay. What the Charity Organization Society proposes is to prevent just such cases, and to get people off the pauper rolls as soon as possible. It does *not* aim to spend money on fostering and propagating pauperism.—*National Baptist.*

DON'T WORRY.—Worry is sometimes unavoidable. But there is a great difference between worrying from necessity and worrying because it is a habit. Beware, therefore, how you yield to any tendencies in this direction that can be controlled or checked. Nobody has a moral right to make a human burr of himself, pricking everybody with whom he comes in contact. People commonly have troubles enough of their own, though fortunately all do not wear them upon their sleeves. The best test, it has been said, both of a man's wisdom and a woman's goodness, is their cheerfulness. Don't cloud the sunshine of the soul with conjured evils, nor make your lives miserable by quarreling with the inevitable.—*Christian Register.*

VACANT PLACES.—And now, we sadly ask, who there is left to continue the succession of American verse. In Longfellow's prolific generation, only Whittier and Holmes, both well-beloved. Emerson has won his laurels, not in verse; and he has already ceased to work. In the next generation we still have Lowell, of equal rank, and Stoddard; but, after them. who are the hope of the future that will fill their places? We do not know. We know the names well of the younger poets, but, now that Sidney Lanier has gone, "dead ere his prime," we can hardly rank one other worthy to take up the mantle which falls from the chariot of fire. So much the more will we cherish the two or three left us of that fruitful generation.—*The Independent.*

SUCH IS FAME.—The story is circulated that Dr. Oliver Wendell Holmes was lecturing in Haverhill some time ago, and stopped at the hospitable home of Dr. James R. Nichols for the night. After the lecture the guest and host had some conversation, in the course of which it appeared that a certain stove-dealer of Haverhill was an old schoolmate of the lecturer. It was agreed in the morning that they should visit the stove store, and the school-fellows should be made known to each other. This was done, and on introduction the poet asked the stove-man if he had attended such a school when he was a boy. He had. Did he remember a boy in the same class named Oliver Wendell Holmes? He did not. Had he ever heard the name since? He had not. Here the interview is said to have ended.—*Boston Commonwealth.*

REST, NOT INACTIVITY, BUT CHANGE.—Sunday is not so long a day as it once was to many people. Much of its old-time irksomeness for the young has disappeared. Shorter and more varied services in church, the establishment of Sunday-schools, and a less rigorous observance of the day at home than prevailed in Puritan times have helped to make Sunday more like the sweet, genial day that it ought to be. Sunday should be, first of all, a Sabbath, a day of rest. No innovation that interferes with this important use of the day should be accepted. But rest, as has so often been pointed out, is a relative term. Rest means not absolute inactivity, but transition, change of scene, thought, and occupation. And Sunday rest cannot better be subserved than by making adequate provision for moral and spiritual culture on that day. The change of scene from the workshop or the counting-room to the church, the sacred influences of prayer and praise, the concentration of the mind upon high themes awakened by the preaching of the word, ought to bring true rest and peace to a soul that is at all in harmony with itself.—*The Christian Register.*

"That moment that his face I see,
I know the man that must hear me."

Samuel Taylor Coleridge talked to everybody who would listen to him. He talked to everybody alike. If he got hold of the button of a grocer, he would talk to the man of candles and molasses as if he was a philosopher. "That's a fine opera, Mr. Coleridge," said a young lady to him. "Yes, ma'm," replied the talker; "and I remember Kant somewhere makes a similar remark, for as we know, the idea of philosophic infinity,"—snd on sailed the philosopher into the fog-bank of metaphysics, his bewildered listener trying in vain to escape. Charles Lamb tells an amusing story, which doubtless he intended for a pleasant caricature of Coleridge's absorption in his own talk. While Lamb was going to his desk at the India House, one morning, Coleridge met him. Grasping one of Lamb's coat buttons, he led him into a side alley, and began a monologue. Lamb waited until the philosopher had closed his eyes, and fairly launched himself into the stream of his talk. Then, cutting off the button, went to his work. On his return in the afternoon he found Coleridge standing in the same place, holding the button, and talking in his low, musical voice as if he had a listener.—*Youth's Companion.*

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously toward some object lying beyond them.—*President Dwight.*

The mind of an infant cannot be compared to a blank sheet, but rather to a sheet already written over here and there with invisible ink, which tends to show itself as the chemistry of experience supplies the requisite conditions.—*Fiske.*

Announcements.

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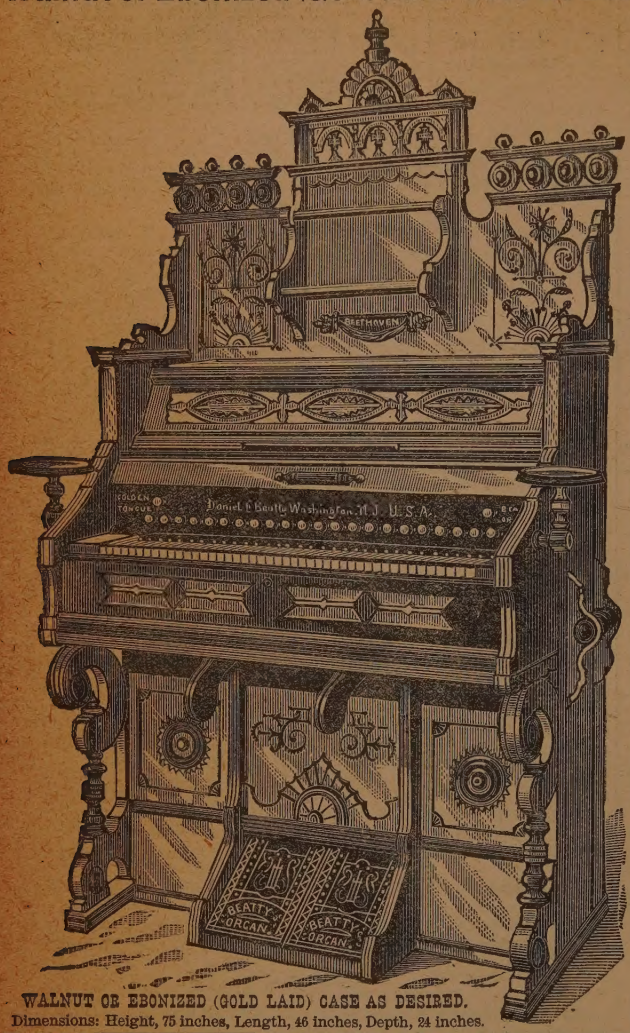

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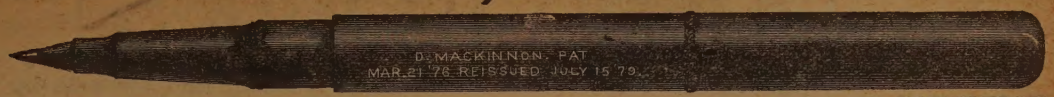

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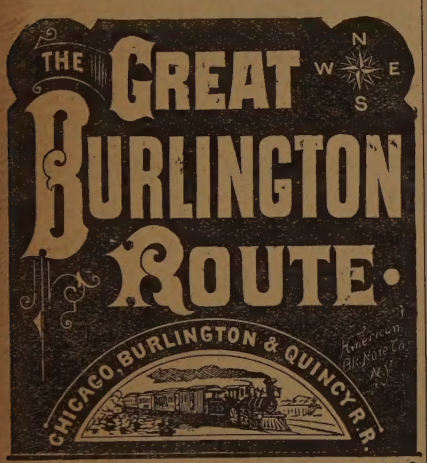

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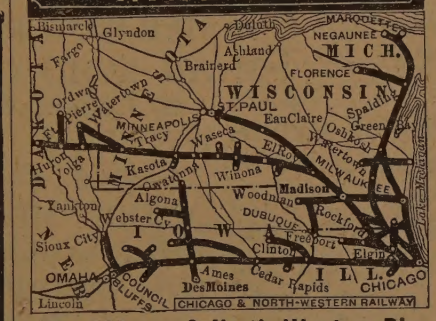

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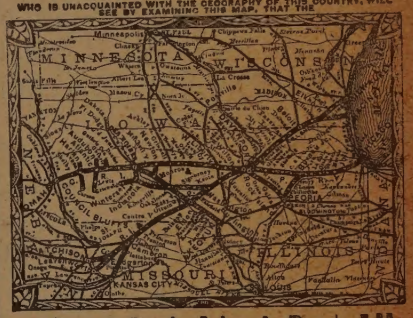

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